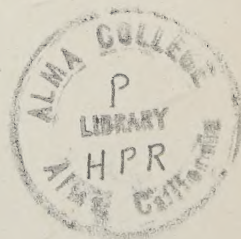


THE
HOMILETIC AND PASTORAL
REVIEW

VOL. XXVII. 2

NUMBERS 7—12

FROM APRIL TO SEPTEMBER, 1927



NEW YORK
JOSEPH F. WAGNER, Inc.

42179

v. 27:2

1927

COPYRIGHT, 1927, BY JOSEPH F. WAGNER

CUM PERMISSU SUPERIORUM

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVII, No. 7

APRIL, 1927

Church Decorations

The Morality of Primitive Man

The Church and True Eugenics

Number Difficulties in the Old Testament

The Catholic Form of Marriage

The Code on Sacred Utensils

Liturgical Notes—Roman Documents

Answers to Questions

In the Homiletic Part: Sermons; Book Notes;

Recent Publications

For Complete Table of Contents, See Second Page Preceding Text

New York, N. Y.

Joseph F. Wagner, Inc.

London
B. Herder

Melbourne
William J. Linehan

THREE CENTURIES OF ORGAN BUILDING



*Soldering pipe foot
to pipe body on a
metal pipe.*

THREE centuries of experience have taught Kilgen craftsmen much about metal and its sound possibilities. The selection of raw material, its melting, combining, rolling, forming and finishing have all been studied profoundly.

Kilgen begins with the raw metals in fashioning metal pipes. Each operation is one proved through experience and the final result is a voice of matchless tone.

Since 1640 Kilgen Organ Builders have been serving the Catholic Church. In every sized house of worship from the small parish church to the great cathedral, their instruments are giving a faithful service which must be measured in decades. When you install a new pipe organ in your church, confer with Kilgen organ architects. Their experience, given without obligation, will be valuable to you.

Gen. Kilgen & Son, Inc.

Builders

Pipe Organs

ST. LOUIS

Kilgen

Choice of the Masters

For the Rectory-The Pulpit-The Home-The Office-The School and College

THE BEST SELLING ETHICS IN AMERICA THE BOOK *of* RIGHT LIVING

A wave of crime and suicide is all but engulfing the youth of this God-ignoring age. These poor boys and girls are floundering at the most fateful period of life. They and you will assuredly find mental, moral and physical health in THE BOOK OF RIGHT LIVING.

Just the book for Fathers and Mothers to read often—to read to and with matured and maturing Sons and Daughters. The Parents will thus become the best of all teachers—exemplars. "Example," you know, "is the school of mankind; they will learn at no other."—Edmund Burke.

CHRISTIAN ETHICS THE BOOK OF RIGHT LIVING

By REV. J. ELLIOT ROSS, C.S.P., Ph.D.

Formerly Lecturer in Ethics to the Newman Club, University of Texas

"For the practical and moral instruction of students and of the general reader Fr. Ross has doubtless produced the best book on Christian Ethics that has so far appeared in the English language. Any intelligent person can read this book, not only with understanding and profit, but with entertainment and pleasure. He illustrates abstract principles and conclusions by concrete cases and examples, and in a winning, pleasing manner counsels and guides his reader in the pursuit of goodness. It is not surprising, therefore, that this book is in such great demand in schools and in colleges as well as among those who have finished their days at school."

(Signed) CHAS. J. CALLAN, O.P.
The Homiletic and Pastoral Review

"The book is splendid. Marymount will be glad and proud to adopt it. Your scope is different. You have covered more ground and you give the kernel of the eminent authors studied. Your references to every conceivable work on Philosophy make a

very satisfactory impression. This is one of the many worthy features of the book. Then your practical application of principles is far above any book I have read on the subject."

MOTHER GERARD, R.S.H.M.
Professor of Ethics,
Marymount, Tarrytown, N. Y.

"The more I think of Ross's book, the more I feel that it should somehow be made the textbook on Ethics in every Catholic college and school; that with such a standard book it ought to be considered unsportsmanlike for any Catholic to attempt to duplicate it; that if anyone finds any defects in it, or has any suggestions for improving it, instead of attempting to supplant it by another book, he should send the criticisms and suggestions to Father Ross. It would mean so much to have one book acknowledged as beyond question, a fit book and the best book in its line."

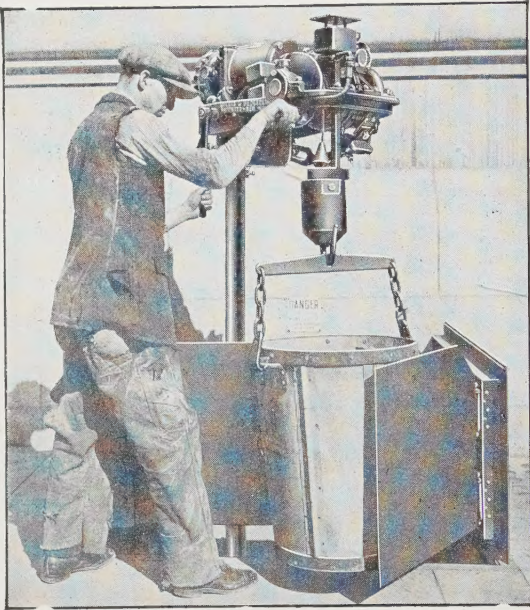
Sincerely,
(Signed) JOHN J. WYNNE, S.J.

The writer of this tribute to Dr. Ross's work has exacted a promise from three sons and a daughter that they "will use the Book of Right Living as a guide all through life."

Father Ross's "Ethics" is used in many Colleges and Schools. Confessors and Teachers should have it. Will gladly send a copy to any address. Retain or return within two weeks.

PRICE, \$3.50 NET, \$3.65 POSTPAID

THE DEVIN-ADAIR COMPANY, Publishers, 437 Fifth Ave., N.Y.



The
G&G
 ELECTRIC
MADE IN U.S.A.
Telescopic Hoist

A typical installation of a Model E Electrically-operated G&G Telescopic Hoist. Note how the Swing Bail Can is brought through the Safety Spring Guard Gates without lifting.

One Man Only On the Ash Removal Job

WITH a Model E G&G Electric Telescopic Hoist, only one man is needed on the ash removal job.

From the boiler room level, the operator turns the telescoping handle of the G&G Hoist, which raises the hoisting head, automatically opening the Sidewalk Doors and locking them and the Safety Spring Guard Gates in position.

After ascending the G&G Iron Ladder to the sidewalk, the operator hooks each Swing Bail Can and raises it. He swings the Can through the

Safety Spring Guard Gates (which open outwardly only) and then lowers the Can to the sidewalk by gravity.

When all the ashes have been removed, and the empty cans lowered by gravity, the operator descends the G&G Iron Ladder and lowers the hoisting head which automatically closes and locks the Sidewalk Doors.

Only with the G&G Hoist and Complete Equipment is such labor-saving, speedy and economical ash removal possible. Write for a copy of the G&G Hoist Catalog.

GILLIS & GEOGHEGAN

555 West Broadway, New York

WHAT IS THE PURPOSE OF STAINED GLASS ?



**This
FREE
Booklet
Tells You**

HERE is a short treatise on stained glass that tells you just what stained glass windows should accomplish. It gives you a broader appreciation for The Only Christian Art,—its purpose, its history and its technique.

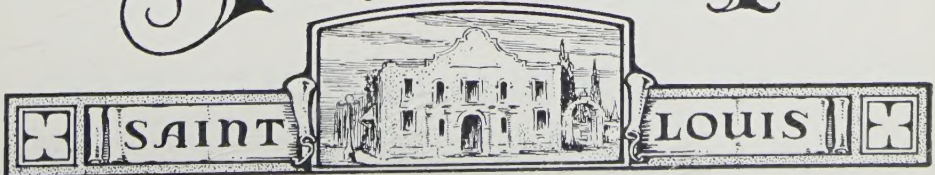
The many centuries of development from the time of Charlemagne, through the Middle Ages, is told authentically in an interesting manner. The occasion and reasons for its temporary fall are discussed; all the possibilities of its renaissance suggested.

In the Jacoby Guild are craftsmen who realize the heritage of their art . . . whose efforts are devoted to finer window executions. Hundreds of Jacoby installations in churches of all denominations bespeak Jacoby's influence on modern art glass.

Our interesting "Handbook on Stained Glass" will be sent to you free. Ask for Booklet 115, Jacoby Art Glass Guild, 2700 St. Vincent Street, St. Louis, U. S. A.

JACOBY

ART GLASS CO.



When writing to advertisers please mention THE HOMILETIC AND PASTORAL REVIEW

Beautiful And Silent Floors!



Saint Rose Church, of Racine, Wisconsin, is a typical example of the value of Wright Rubber Tile in everyday service for a much-used church.

FLOORS of Wright Rubber Tile are going into churches which could afford the finest, costliest marble floors. But the preference today is for a floor which assures absolute noiselessness always,—and yet has all the beauty and color and charm of marble, with equal certainty of being permanent under years and years of traffic.

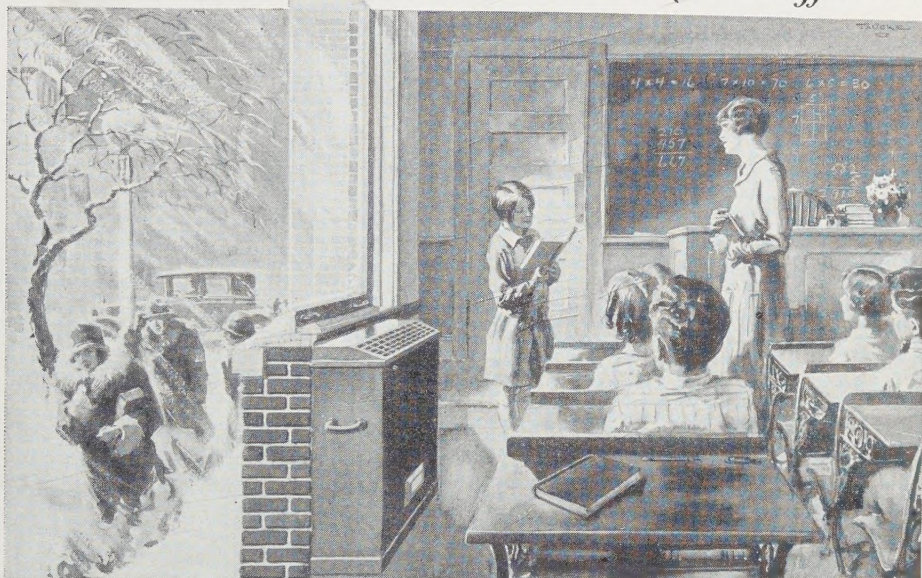
WRIGHT RUBBER TILE *The Practical, Economical Flooring*

For schools, hospitals, and homes, as well as for the sanctuary, one great merit of Wright Rubber Tile is the speed and ease with which it can be installed without any real interruption of the use of the interior. There are other advantages even more important.

Pastors are invited to inquire into the details of this remarkable flooring upon the assurance that there will be no over-zealous canvassing of them.

WRIGHT RUBBER PRODUCTS CO. RACINE, WIS.

UNIVENT and Glass—*make the difference*



GLASS—to let in light, and to keep out snow and storm.

Univent—to bring into the classroom fresh outdoor air, robbed of its chill and warmed to June-like temperature.

For just as glass guards against the elements, the Univent protects precious lives with a constant supply of invigorating outdoor air, diffused to every nook and corner of the room, with agreeable air motion, but without draft. A dust-free, damp-free, healthy atmosphere that makes minds alert and bodies safe from sickness.

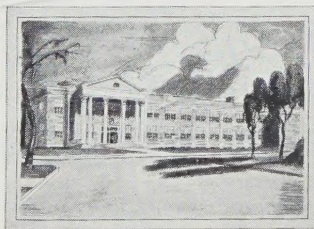
Better health records—better report cards—better attendance—all because science has invented a way to bring the stimulating outdoor air **INDOORS**. Much more simple than opening win-

dows—no dangerous drafts—and results so obviously beneficial

that a Univent in every classroom is no more than justice due teacher and pupils.

School authorities, architects, and heating engineers endorse the Univent as the simplest, easiest controlled, most effective and economical ventilating system known. As a result of thorough investigation, schools everywhere, both new and old, are installing the Univent.

Write for our free book, "Univent Ventilation." It tells why good ventilation is necessary and shows how the Univent gives perfect ventilation regardless of extremes of weather



*Sewickley High School, equipped with

UNIVENT

(TRADE MARK)

VENTILATION

Manufactured only by **THE HERMAN NELSON CORPORATION, Moline, Ill.**

Builders of Successful Heating and Ventilating Equipment for 30 Years

Sales and Service

BELFAST, ME.
BOSTON
NEW HAVEN
NEW YORK CITY

SYRACUSE
BUFFALO
PHILADELPHIA
SCRANTON

PITTSBURGH
CHARLOTTE, N. C.
GRAND RAPIDS
DETROIT

CLEVELAND
COLUMBUS
TOLEDO
INDIANAPOLIS

CHICAGO
DES MOINES
MILWAUKEE
MINNEAPOLIS

ST. LOUIS
SAN FRANCISCO
EMPORIA
KANSAS CITY

DENVER
SALT LAKE CITY
SPOKANE
PORTLAND

SEATTLE
VANCOUVER
TORONTO

Now Booking!

FAITH OF MILLIONS

THE ONLY AUTHENTIC MOTION PICTURE IN
TECHNICOLOR OF THE XXVIII INTERNATIONAL

EUCCHARISTIC CONGRESS



Dignitaries from all corners of the world—Inspiring ceremonies—Scenes at Mundelein—Pontifical High Mass—All the details of the Congress, with almost a million Pilgrims in attendance, shown in this Mighty Motion Picture in Six Colorful Reels.

An Ideal Picture With Which to Raise Funds!

For Bookings Write Our Nearest Office

CHESTER PRODUCTIONS, Inc.

934 Market St.
SAN FRANCISCO

624 So. Michigan Blvd.
CHICAGO

723 Seventh Ave.
NEW YORK CITY

NOTE:—TECHNICOLOR is a patented process whereby it is possible to show NATURAL COLORS on the screen.

The producers of FAITH OF MILLIONS were granted exclusive rights to use this process when filming the XXVIII International Eucharistic Congress. No other motion picture of the Congress contains scenes in TECHNICOLOR.



*Pulpit and Choir Stalls, Sacred Heart Seminary, Detroit, Michigan
Donaldson and Meier, Architects*

PRODUCTS OF OUR WOODCARVING STUDIOS

ONLY craftsmen who work with devout purpose consecrated to the labor of their hands can achieve that final touch of authority which makes for divinity in art. Whether it be done in stone, oils or wood, it is a contribution to the soul of the race.

American Seating Company

NEW YORK

General Offices
1045 Lytton Building
CHICAGO, ILL.

BOSTON

FOR HOLY WEEK

**THE CEREMONIES OF HOLY WEEK IN
CHURCHES WITH ONLY ONE PRIEST**

Compiled from the "Memoriale Rituum" of
Benedict XIII, the "Missale Romanum"
and standard works on liturgical functions.

By the Rev. L. J. RUDISCH, O.P.

Cloth, Net, 75c

The priest called upon to perform the ceremonies of Holy Week alone, without the assistance of other priests, will find in this little handbook a valuable help and guidance. The directions here given place him in a position to arrange for all the holy rites of the Hebdomada Sancta in the spirit of Holy Church for the edification of the faithful and for his own spiritual benefit.

FIRST HOLY COMMUNION

**INSTRUCTIONS FOR THE PREPARATION
OF FIRST COMMUNICANTS**

With an Appendix: Instructions for First Confession

By the Rev. J. R. TAYLOR.

Cloth, Net, 75c

"Their plainness, and for the most part practicalness, are beyond praise, so also are the plan and proportion and the clarity (not always the same thing as plainness) of the whole book. No priest or teacher could fail to profit by the attentive study of it as a model of method in elementary doctrinal instruction. The selection of illustrative stories is also far better than is usual in such books."—(The Month.)

JOSEPH F. WAGNER, Inc., Publishers 54 Park Place, New York City

Mass Candles

In Full Weight—16 ounces

2 ounces more than the so-called "Sets"

Angelus Brand—Hand Made

Stamped, Mack, Miller Candle Co., 100% Beeswax

Canon Brand—Hand Made

Stamped, Mack, Miller Candle Co., 60% Beeswax

Clarus Brand—Hand Made

Stamped, Mack, Miller Candle Co., 51% Beeswax

Our method of stamping Mass Candles with our name and the percentage of Beeswax is approved by the Federal Trade Commission

Candlemas Boxes
Accessories
Supplies

Votive Lights
Votive Candles
Decorated Candles

Mack, Miller Candle Co.

Syracuse, N. Y.

Branches: Chicago and Boston



E X P E R I E N C E

BEETHOVEN'S crowning glory had been achieved. Already his immortal *Ninth*—unheard by the master mind that gave it birth—had scaled empyrean heights and shaken the firmament with its titan peals. "Nothing more can be done," said Wagner; "any further attempt is but to progress backward." — And thus the exalted *finale* of a life filled with simple faith and supreme hope. — It is peculiarly significant that, seven years before the death of Beethoven, the first Pilcher Organ was built—an instrument which long, practical experience and thorough musical appreciation have today made worthy of true genius. —

HENRY PILCHER'S SONS, *Incorporated*
LOUISVILLE, KENTUCKY



PILCHER *Organs*

THE VOICE OF INSPIRATION

When writing to advertisers please mention THE HOMILETIC AND PASTORAL REVIEW

The Homiletic and Pastoral Review

A Monthly Publication

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

VOL. XXVII, No. 7

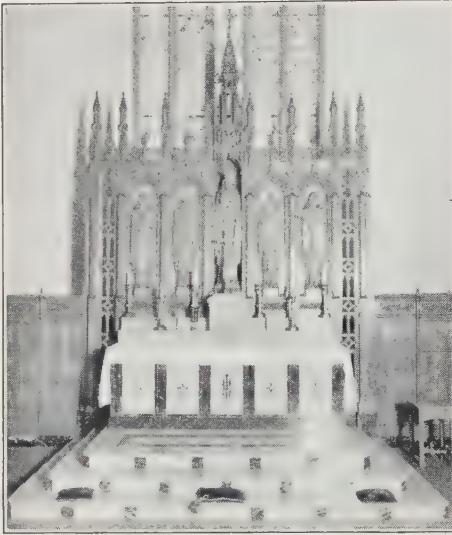
APRIL, 1927

TABLE OF CONTENTS

PASTORALIA	Page
The Church and True Eugenics. By Charles Bruehl, D.D., St. Charles Seminary, Overbrook, Pa.	689
THE MORALITY OF PRIMITIVE MAN	
By W. Schmidt, S.V.D., Editor of "Anthropos," Director of the Lateran Missionary Museum, Rome.	698
BIBLICAL STUDIES	
Some Number Difficulties in the Old Testament. By J. Simon, O.S.M., S.T.D.	706
PRIESTS AND LONG LIFE	
VII. Medicines and Medicine. By James J. Walsh, M.D., Ph.D., 110 W. 74th Street, New York City.	715
LITURGICAL NOTES	
VII. Ecclesiastical Chant (Continued). By the Benedictine Monks of Buckfast Abbey, England.	723
LAW OF THE CODE ON SACRED UTENSILS	
By Stanislaus Woywod, O.F.M., LL.B., St. Bonaventure's Seminary, St. Bonaventure, N. Y.	731
PRACTICAL ASCETICAL NOTES FOR PRIESTS	
VII. Discipulus Quem Diligebat Jesus. By J. Bruneau, S.S., D.D., St. Mary's Seminary, Baltimore, Md.	740
THE FUNDAMENTALS OF CHURCH-BUILDING	
VII. Church Decorations. By Edward J. Weber, A.A.I.A., 230 Fifth Ave., Pittsburgh, Pa.	747
ANSWERS TO QUESTIONS	
What Business Dealings Are Forbidden to the Clergy by the Code of Canon Law?—Priests Becoming Members of the Rotary Club.—Blessing of Throats on the Feast of St. Blaise.—Material of the Sacred Vestments and Their Decorations.—Use of the Faculties to Bless Religious Articles with Indulgences. By Stanislaus Woywod, O.F.M., LL.B.	754
CASUS MORALIS	
The Catholic Form of Marriage. By T. Slater, S.J., St. Francis Xavier's College, Liverpool, England.	761
ROMAN DOCUMENTS	763
HOMILETIC PART	
FIRST SUNDAY AFTER EASTER	
The Weapon of Faith. By H. J. Kelly, S.J., Rathfarnham Castle, Co., Dublin, Ireland.	766
SECOND SUNDAY AFTER EASTER	
Good Shepherds. By Lambert Nolle, O.S.B., Abtei Weingarten, Württemberg, Germany.	770
THIRD SUNDAY AFTER EASTER	
Cross and Crown. By Hugh F. Blunt, LL.D., Sacred Heart Church, East Cambridge, Mass.	774
FOURTH SUNDAY AFTER EASTER	
Gathering Joy from Sorrow. By Thomas M. Schwertner, S.T.Lr., 884 Lexington Ave., New York City.	778
FIFTH SUNDAY AFTER EASTER	
Charity in Speech. By John Carter Smyth, C.S.P., 4969 Broadway, New York City.	783
CONFERENCES FOR THE HOLY HOUR	
IV. Per Mariam ad Jesum. By George H. Cobb, Bolton, England.	786
BOOK REVIEWS	
Franciscan Educational Ideals. By Dom Augustine Walsh, O.S.B.—The Fascination of Papal Rome. By Charles Bruehl, D.D.—A New Edition of an Old Classic. By Bertram C. A. Windle, F.R.S.—A Great English Bishop. By Thomas P. Phelan, LL.D.—Other Recent Publication.	789

JOSEPH F. WAGNER, Inc., Publishers, New York

Subscription in the U. S. \$4.00 per Annum; \$4.25 in Canada; 20s. in other Foreign Countries



*Main Altar, Holy Ghost Church, Knoxville, Tenn.
Reredos, Christ and Four Evangelists Carved in
Oak and Polychromed. Crowe and Schulte,
Architects.*

Established 1881

Designers, Manufacturers,
Sculptors, Importers of

**ALTARS, RAILINGS
PULPITS
STATIONS OF THE CROSS
PEWS, STATUES
CARVINGS, ETC.**

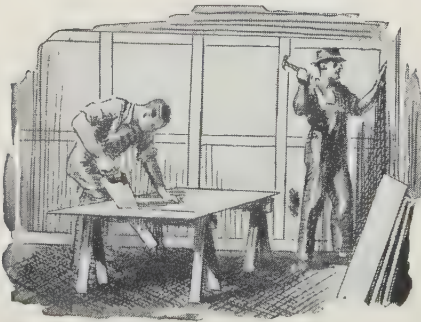
in genuine materials of marble
and wood, which by their artistic
excellence fulfill the most
exacting ecclesiastical require-
ments.

A COPY OF OUR NEW BOOK
CHRISTIAN ART
WILL BE SENT UPON REQUEST

The E. Harkner Co.

LA CROSSE, WIS.

WOOD—ECCLESIASTICAL FURNISHINGS—MARBLE



AMBLER LINABESTOS SHEETS

for lining

Auditoriums, gymnasiums, basements,
attics or other spaces where a fire-
proof, weatherproof, substantial lin-
ing is required.

Can be applied direct to studding or nailing strips by use of battens as illus-
trated above or metal connectors, including center strips for flat surfaces—
inside and outside corner strips and a metal covered top moulding for finishing
off wainscoting or used for a bed moulding at the base or floor line.

Prices and full particulars without obligation, ask us for "Newtile" circulars.

**ASBESTOS
SHINGLE, SLATE & SHEATHING COMPANY**
AMBLER, PENNA.

Direct factory shipments from Ambler, Penna., and St. Louis, Mo.

The
Homiletic and Pastoral Review

Vol. XXVII

APRIL, 1927

No. 7

PASTORALIA

The Church and True Eugenics

That the Church in many ways has proved a great benefactor to humanity, is frankly admitted by impartial students of history, who readily concede that the debt which the world owes to the Church is enormous. The Church is recognized as the patroness of arts and the mother of schools. For the economic and social betterment of the human race she has worked incessantly and with eminent success. It takes but a little reading of history to find out that, without her, civilization would have long since passed from the face of the earth. But it can also be shown that the Church is a very potent factor in racial betterment. Without having this end directly in view—for her gaze is always turned towards eternity—her action among the peoples of the earth has to a very high degree been eugenical. Under her guidance vigorous and energetic races sprang up to supplant the peoples of antiquity that had become enervated by indulgence and indolence. By fighting against excesses of every kind and by solemnly proclaiming the duty of work, she has done incalculably much for the advancement of racial health. Here is the confession of a scientist who approaches the matter from his own special point of view: "It was in connection with the study of hygiene and proposed methods of disseminating hygienic knowledge now some years ago, that I made what was to me a unique discovery—namely that the Catholic Church had always taught hygiene; that she went considerably further than the hygienists by constituting herself an enforcement agency; that she had a definite program of enforcement; and that she had had it for nineteen centuries, and had enforced it for nineteen centuries. She had thus anticipated the modern hygienic movement by many centuries! And this hygienic

program does not satisfy itself with a short 'Hygienic Week,' parallel to our dedicatory 'Fire Prevention Week,' 'National Defense Week,' 'Saving Week,' 'Better Mailing Week,' and what-not, but is a definite annual program carried out by the Church and her adherents. This program is the Liturgical Church Year, which is enacted all over the world wherever Catholics are found, under the guidance of the priesthood."¹

If then, by her laws and practices, the Church fosters individual health and vigor, she thereby becomes a promoter of racial health, and deserves the admiration and the gratitude of the eugenists. The amusing part is, that she was thus eugenically engaged long before the world knew anything of eugenists and eugenics. After all, their proposals come somewhat late, and, if humanity really depended on them, it would have long since come to grief. It is quite plain that

¹ Dr. R. A. Muttkowski, "The Practical Hygiene of the Church" in *Thought* (June, 1926). Modern hygiene gives these rules: Avoid overindulgence of the physical appetites and emotions, especially in food and drink, and in the sex relations. Restraint of all appetites makes for physical and mental balance, and therefore health. Excess or overindulgence paves the way for disbalance, or disease. In summary, moderation, variety, and rest are the guides laid down by the hygienists and the advocates of race betterment—the eugenists—to promote mental and physical balance and health. All these requirements are set forth and urged in the hymn which the Church sings for Matins:

*Utamur ergo parcius
Verbis, cibis, et potibus,
Somno, iocis, et artibus
Perstemus in custodia.*

Old though this little verse is, it has a modern ring, and would unhesitatingly be endorsed by the most advanced hygienists. Bodily it could be taken over by them and transcribed into their textbooks. As a matter of fact, they have nothing better to offer. The Church's attitude towards sexual gratification is thoroughly vindicated by modern medicine. Thus, Dr. von Graber writes in his work, "Hygiene in Sex": "As far as the individual is concerned, to assume gratification of the sexual instinct to be essential to his own life is to ascribe to the act a wholly foreign purpose. We have long known that physical capacity of the highest grade is to be attained only by complete restraint from every kind of gratification of the sex instinct. This was understood by the Greek and Roman athletes, and is well recognized by our modern trainers. Moreover, the situation is the same as regards mental activity, as the experience of many scholars and professional men show. How insignificant the rôle which gratification of the sexual instinct through intercourse plays, is evidenced in that monks and nuns, in spite of the rigors of their conditions of life, show no materially higher mortality than do their corresponding age groups among the laity. . . . Not only in connection with affairs of the sexual life, but in all points of contact with his environment a man becomes a Man, and therefore free, only when he has learned to make use of the powers of inhibition which reside in his brain. The capacity to do this characterizes cultured persons. Others remain the slaves of the moment. . . . In sexual matters as in other things, the more one restricts his pleasures, the more healthful it is. The better the health and the physical strength is guarded, just so much the more surely may healthy children, capable of withstanding the adverse conditions of life, be expected." Better than lengthy apologies, these plain statements of a physician throw into relief the eugenical activity of the Church.

they are taking themselves by far too seriously, and overestimating the importance of their measures.

The Church has also made contributions of a more direct nature to the cause of racial improvement. It has been pointed out that the physical betterment of the race depends upon rational selection in marriage, and that rational selection is ever in danger of being thwarted by uncontrolled sex passion. Now, Catholic asceticism is to a very large extent devoted to the discipline of the sex passion. The Church thus brings about among her children the most favorable conditions for rational selection, and makes it possible for them to choose their life-partners in accord with the dictates of reason, undisturbed by the sophisms of the sex urge. The Catholic who consistently practises his religion is not likely to be overwhelmed by a sudden upheaval of passion and to be rushed to a decision without having time to reflect on the consequences of his act. He chooses with a clear vision that is not distorted and obscured by the vapors which rise from the realms of the senses. He is capable of a selection that would meet with the approval of the eugenists, whereas the slave of one's passions cannot be relied upon to choose prudently and in most cases will make a disastrous and dysgenic choice. If, in spite of this fact, young Catholic people frequently do make a choice of which reason must disapprove, it is because they have not been properly instructed in this regard owing to the negligence of their parents, who failed to realize their full responsibilities.²

The most valuable contribution which the Church makes to racial hygiene is its uncompromising insistence on the supremacy of the spirit. Time and again it has been demonstrated by experience that the neglect of the spiritual side of man's nature has the most baleful effect on his physical development. When man attempts to live on a mere animal level, he invariably retrogrades to lower levels of physical development. The highest plane of physical fitness can be reached only when the needs and the rights of the spiritual are

² Well does Father Thomas J. Gerrard say: "Above all things prudence, supernatural prudence, is needed for selection in marriage. Without prudence, the young people are carried away by their lower passions and faculties, choosing physical beauty or material wealth in preference to intellectual culture and spiritual goodness. Prudence is needed, too, in all education for parenthood. There are few duties more imperative or more widely neglected than that incumbent upon parents to assist the moral development of children by sex information reverently and yet clearly conveyed, when the young mind and will are fit for it" ("The Church and Eugenics," St. Louis, Mo.).

duly considered and properly recognized. Cultivation of the spiritual interests of life to a marked degree enhances vitality and promotes health. The healthy spirit is an invigorating tonic for the body. Its energy overflows and inundates the region of the physical. Those who understand the composite nature of man will not be surprised to learn that the spirit is a veritable reservoir of vital resources from which the failing forces of the body may be replenished. The spiritual force in man resists the insidious influences that lead to physical disintegration. In the spirit lies an extraordinary power of recuperation, which quite frequently is capable of overcoming the germs of disease. Men whose bodily self is not reinforced by spiritual vigor more readily succumb to infection, and rarely are capable of supreme physical exertion. Deterioration and degeneracy quickly follow neglect of the spiritual. Non-spiritualistic doctrines logically pay no attention to will-culture, but nothing is more fatal to health than a weak will. By giving the spiritual a commanding place in life and thus leading to a recognition of the will and will-culture, the Church has done much to fortify mankind against the assaults of destructive diseases. In this way again the Church clearly proves herself to be a eugenical agency of first importance.³

³ "Modern psychotherapy and curative pedagogy show us that the secret of all self-development and all true health lies in the government by the spirit, by the centre of personality. These sciences aim at securing nervous and physical health by building up the will power and stimulating the spirit to assume its proper position of control. The idea put forward by some moderns that the restraint of sex impulse is injurious to health can best be met by an assertion of the hygienic value of severe self-control, and of the danger to health which results from a weakening of spiritual forces. Carlyle has drawn attention to the fact that in the Germanic languages the words healthy and holy were originally identical. This is no coincidence. Unfortunately, however, this fundamental connection between healthiness and holiness has been lost sight of during the last century" (Dr. F. W. Förster, "Marriage and the Sex Problem," New York). Let us adduce also the impartial testimony of Dr. Jules Payot, who writes: "Consequently, by a sound training of our will power we can keep our health free from the weakening influences of vice and idleness. There is another factor which makes good our contention that our physical health depends upon our spiritual health. The body and the spirit are so closely bound to each other that, if there is something wrong in the mechanism, we feel uneasy and ill. If we fix our attention upon this uneasiness or pain, it becomes more pronounced. This is the case with neurasthenics, who are incapable of diverting their attention from the troubles they feel, and who finally become the slaves of these troubles. It is essential that we refuse to pay attention to such pains and distresses. . . . Without accepting all the claims of Christian Science, we should remember that an energetic soul is the master of the body which it loves" ("The Conquest of Happiness," New York). And last, not least, Dr. James J. Walsh: "The place of the will in its influence upon health and vitality has long been recognized, not only by psychologists and those who pay special attention to problems of mental healing, but also, as a rule, by physicians and even by the general public.

Slowly eugenists are beginning to recognize the importance of the spiritual factor and to discover that the spiritual is indispensable for normal human development. Professor Whetham declares frankly: "But without religion and without morals there is apparently no possibility of existence for the human race . . . Thus, it becomes certain, not only that religion is a definite biological factor in the social economy, but that its value is probably supreme, and that some form of religious development is an absolute necessity for the successful evolution of human society."⁴ Hence, we can safely say that, where spirituality and morality are cultivated as is done under the auspices of the Church, degeneracy can never become widespread, since there is a fundamental harmony between moral and biological law.⁵ Spirituality in the individual as well as in the race counteracts the forces of dissolution and harts corruption.

RACIAL POISONS

Perhaps the two most terrible scourges of humanity are alcoholism and venereal disease. The misery they have brought on men beggars description. They are closely allied with the phenomena of degeneration. Alcohol and venereal infection have slain thousands, and reduced other thousands to a deplorable condition.⁶ The war against them is truly a holy crusade, and should be waged with unremitting zeal. In speaking of eugenics it is impossible to omit a reference to them, for, as long as alcoholism and venereal disease

It is surprising to what an extent the will may affect the body, even under circumstances where it would seem impossible that physical factors could any longer have any serious influence. We often hear it said that certain people are living on their wills, and, when they are of the kind who take comparatively little food and yet succeed in accomplishing a great deal of work, the truth of the expression comes home to us rather strikingly" ("Health Through Will Power," Boston).

⁴ "An Introduction to Eugenics" (Cambridge).

⁵ "There is no fundamental antagonism between biology and morality; moral laws are the enunciation of the higher laws of biology" (J. A. Hadfield, "Psychology and Morals," New York City).

⁶ "Unfortunately, the effects of habitually excessive use of alcohol do not stop with the drinker himself. His children are the most immediate sufferers. Whether, however, their troubles are due primarily to germinal impairment and foetal injury or to improper care during infancy and early childhood, is not easy to tell. At least they do not inherit a direct alcoholic tendency, though they do frequently exhibit poor nutrition and poorly developed nervous systems. Moreover, they are notoriously the victims of neglect and abuse. But the children do not suffer as individuals; the whole fabric of family life is endangered by the excessive alcoholism of either parent" (S. A. Queen and D. M. Mann, "Social Pathology," New York City).

are rampant, the sources of life will be poisoned, and there can be little hope of racial improvement.⁷

Though we are not certain of the manner in which they operate, it is well established that alcoholism and venereal disease are dysgenic agencies.⁸ A really comprehensive eugenical program, therefore, must include ways and means by which they can be effectively combatted. Now the most efficacious means to fight these two curses of mankind are the virtues of temperance and chastity. By encouraging these virtues, the Church again renders an important contribution to the cause of race improvement. If these virtues were consistently and universally practised, the above-mentioned dread racial poisons would within a reasonable period of time be completely eliminated. Venereal disease is usually contracted by extra-matrimonial sexual intercourse. Hence, the old-fashioned virtue of chastity provides the best safeguard against it. In a community in which continence is held in high esteem, it could be easily controlled and speedily reduced to insignificant proportions, if not entirely stamped out. It goes without saying, then, that the labors of the Church in behalf of temperance and chastity rebound to the benefit of the race and help to free it from two of the most devastating plagues.⁹

⁷ "There are sights in a certain midwestern institution that sicken and sadden. In one room is a human being hardly distinguishable from a four-footed beast. He crawls about a misshapen and horrible thing; tears his food; treats anything given him as one utterly lacking in rationality. His head is twisted and thrown back in an indescribable manner. As the poor creature vacantly stares at the onlooker, his struggles at speech are pitiable, and result in nothing but mere sputterings. In other rooms of the same institution there are mere shells of what once were men, with eyes half rotted out, noses eaten away, and minds blank. There too is a young woman not long since a happy bride, now a wild-eyed idiot. With a pull at the heart one leaves the institution, convinced of the horrorbleness of the venereal diseases, the source of so much misery" (Frank Cavanaugh, "A Booklet and a Law," in *The Catholic Charities Review*, April, 1926). "Fournier, one of the leading authorities on this subject, has well said that syphilis, alcoholism and tuberculosis are the three modern plagues. There is no more subtle poison than that of syphilis. The immense importance of syphilis lies in the fact that its results are not confined to the individual himself, nor even to the persons to whom he may impart it by contagion due to contact in or out of sexual relationships; it affects the offspring, and it affects the power to produce offspring. It attacks men and women at the center of life, as the progenitors of the coming race, inflicting either sterility or the tendency to aborted and diseased products of conception. Thus, syphilis is probably a main cause of the enfeeblement of the race. Alike in the individual and in his offspring syphilis shows its deteriorating effects on all the structures of the body, but especially on the brain and the nervous system" (Havelock Ellis, "Studies in the Psychology of Sex," Philadelphia).

⁸ "That syphilis has been, and is, one of the chief causes of physical degeneration in England cannot be denied, and it is a fact that is acknowledged on all sides. To grapple with the treatment of syphilis among the civil population of England ought to be the chief object of those interested in that most burning question, the physical degeneration of our race" (Dr. Lambkin in *British*

It is not the Church but the world that has established the double standard in sex morality. The Church regards violations of the sixth commandment with the same sternness whether they be committed by the one sex or the other. It demands absolute continence in the unmarried, irrespective of sex. It was, however, this double standard tacitly accepted by the world that contributed to the dissemination of venereal disease, and eventually introduced the foul pollution into the sanctuary of the home. It was through the operation of this double standard attitude that so many innocent victims were infected. For it thus came about that parents would not hesitate to give their daughters in marriage to men of loose sex habits. If we are guided by Catholic instincts, we will be equally exacting as far as the requirements for marriage are concerned, whether there is question of man or woman. In both cases, we expect a pure and clean life. No young girl should think of marrying a young man whose antecedents are doubtful, whatever may be his social standing or his financial rating. A clean and uncontaminated body is better than social prestige or wealth. Parents not unfrequently are willing to overlook the indiscretions of a young man, if he is sufficiently endowed with worldly goods or belongs to a family whose name is listed in the social register. Such ill-advised tolerance has plunged many an unfortunate woman into the greatest misery, be-

Medical Journal, August, 1905). In answering the question, "Where Mental Defectives Come From," the joint authors of "Social Pathology," say: "A fourth theory and one deserving of careful consideration has been presented by Tredgold. It is to the effect that feeble-mindedness may be traced most frequently to an impairment of the germplasm, which is in turn due to some action of the environment. These pathological germinal variations, as he calls them, may be due to ancestral alcoholism, tuberculosis, syphilis and other similar causes." Similarly Drs. S. L. and L. C. Pressey: "Early notions of control of mental disease, chiefly by eugenic measures, are also being modified. In the first place, such factors as alcohol and syphilis clearly operate to produce a great number of abnormal mental conditions; further, syphilis and alcohol present problems involving not merely mental disease but much more besides, and, the important point here, alcohol and syphilis appear much more possible of control than heredity" ("Mental Abnormality and Deficiency," New York City). "Of these known causes of hereditary defect, by far the most productive of evils are alcoholism and venereal disease. These two poisons so pervade the organism as to impair the germ cells that reside in the body of one who may later become a parent, so as to inhibit the normal development of offspring. Dr. Price A. Morrow estimates that the elimination of venereal diseases would probably mean the elimination of at least one-half of our institutions for defectives. If this estimate were cut down one-half, it would still be appalling. In the opinion of competent judges, social diseases constitute the most powerful of all factors in the degeneration and the depopulation of the world. They merit their title of the great black plague" (Dr. E. C. Hayes, "Introduction to the Study of Sociology," New York City). If these statements reflect the truth, it is again born in on us forcibly that eugenics onesidedly and disproportionately stresses the factor of heredity as a cause of degeneracy, as we have all along been contending.

cause young men who have had extra-matrimonial sex experience have thereby exposed themselves to the danger of infection, and not rarely have actually contracted disease. A clean youth, on the other hand, is as good as a health certificate. Hence, if our young girls and their parents are taught to judge the morals of young men by the traditional rigorous standard of the Church, the danger of a pollution of the family becomes very remote. A young man whose habits of life are known to be clean and irreproachable, may reasonably be trusted to be free from infection. Such a young man is not likely to infect his wife and poison the blood of his offspring. The double standard works dysgenically. The Church, therefore, in condemning the double standard is on the side of race preservation and race purity.⁹

Young women cannot be warned too emphatically against marrying habitual alcoholics. Their own personal interests and the in-

⁹ "The superstition of prenatal influence and the real effects of venereal disease, dire as they are, lie outside the pale of eugenics in its strictest sense. But no lover of his race can view with complaisance the ravages of these diseases nor fail to raise his voice in warning against them. The parasite that induces syphilis is not only hard to kill, but it frequently works extensive damage to heart, arteries and brain, and may be conveyed from the infected parent to the unborn child. Gonorrhea, like syphilis, is a parasitic disease that is commonly contracted during illicit sexual intercourse. Conveyed by an infected man to his wife, it frequently causes her to become sterile. Venereal diseases are dysgenic agents of the first magnitude and of growing importance. The danger of acquiring them should be known to all young men. Society might well demand that, before a marriage license is issued, the man should present a certificate, from a reputable physician, of freedom from them. Fortunately, nature protects most of the best blood from these diseases; for the acts that lead to them are repugnant to strictly normal persons; and the soberminded young women who have had a fair opportunity to make a selection of a consort are not attracted by the kind of men who are most prone to sex immorality" (C. B. Davenport, "Heredity in Relation to Eugenics," New York City). The concluding remark of the author unfortunately is too optimistic. Young women, as well as worldly-wise parents, are but too prone to condone sexual laxity in young men, especially if it is accompanied by agreeable social manners or social distinction. They must be educated to take these matters more seriously, and to apply to them the uncompromising and rigorous teaching of the Church. The following passage reflects very little optimism: "A simple country girl had married a confirmed rake, who at the time of the marriage was suffering from a venereal disease in a virulent stage. The man, principally because of his health, was in no position to support either a wife or himself. As might be expected, destitution soon visited the couple, and then they came to a charity office. This is too often the unhappy effect of such unfortunate unions, with the result that many are wondering whether or not these marriages should be tolerated. The evil would be less intolerable should diseased men seek as mates those tainted as they themselves are. But generally speaking, men who have been incontinent for years, when contemplating marriage, seek an unspotted virgin instead of one of their own kind. And the sad thing is that frequently such men get the girls they seek, for they are, through experience, masters at winning the affections of women" (F. Cavanaugh, *loc. cit.*). Here then, much remains to be done by way of enlightenment and instruction in order that innocent girls may not become the prey of dissolute and unscrupulous men. And this education must extend to parents also.

terests of society discountenance such unions, which as a rule are prolific sources of unhappiness and degeneracy. Dr. J. Elliot Ross, C.S.P., offers very sound advice when he writes as follows: "Marriage is a serious step, and it is fraught with such far-reaching consequences to the individuals and to society at large that it should not be entered upon hastily. Nor should it be recommended as a panacea for all sorts of moral failings. It is a dangerous mistake to assume that the grace of matrimony will, by its mere reception, change the frivolous or the debauched into paragons of virtue. There can be no sounder advice given to a woman than not to marry a man in order to reform him. A Jesuit who had been a rector of their scholasticate once remarked that his thirty-five years in the Society had taught him that, as a man entered the noviciate, so he died. If that be true of men who go through the wonderful training of St. Ignatius of Loyola, much more true is it of those who marry. The chances are that a man who is a drunkard or impure before marriage will be a drunkard or impure afterwards."¹⁰

CHARLES BRUEHL, D.D.

¹⁰ "Christian Ethics" (New York City).

THE MORALITY OF PRIMITIVE MAN

By W. SCHMIDT, S.V.D.

Comparative ethics is no favorite or zealously cultivated field among our opponents in the realms of ethnology and the science of religion. Ethnologists especially have displayed a most peculiar attitude towards ethics. They have been absolutely opposed to the introduction of any ethical standards in the appraisal of cultural conditions, maintaining that such a method is opposed to objectivity. Many of them, indeed, will not tolerate even the bare mention of the terms "moral" or "immoral," and have formally refused morality any consideration whatsoever in the history of civilization. One explanation of this attitude may be found in the materialism which prevailed during the first fifty years after the birth of modern ethnology, and which naturally, in both theory and practice, denied all recognition to ethics proper. A second reason lay in the accompanying phenomenon, evolutionism, which denied any absolute character to ethics. Consequently, there was little attraction in cultivating a scientific field whose independent importance was contested, and which in any case, because of the complete relativity of its phenomena, lacked every decisive fundamental basis.

These reasons also explain why the number of scientific researches (especially of major works of importance) treating *ex professo* of moral ethnology is extremely small. Even at the time of its first appearance, Herbert Spencer's "Principles of Ethics" (London, 1893) was highly unsatisfactory from the ethnological standpoint, and it is now entirely obsolete. I am not personally conversant with A. Sutherland's "Origin and Growth of the Moral Instinct" (London, 1898), but at any rate it has played no prominent rôle in ethnological ethics. C. Letourneau, who presented us with works on "Evolution" in all its forms,¹ inevitably devoted one to ethics, and his "Evolution of Morality" (Paris, 1887) betrays a blithe and unquestioning belief in evolutionism that is becoming increasingly rare today. Thus, the only works of real importance were those of S. R. Steinmetz ("Ethnologische Studien zur ersten Entwicklung

¹ "Evolution of Propriety" (Paris, 1889), "Evolution of Politics" (Paris, 1890), "Juridical Evolution" (Paris, 1891), "Religious Evolution" (Paris, 1892).

der Strafe," Leyden-Leipzig, 1894, and a number of minor works), who adopts the extreme evolutionist standpoint, and F. Westermarck ("The Origin and Development of Moral Ideas," 2 vols., 1st ed., London, 1906; 2nd ed., 1912), who is a moderate evolutionist. In the three stout volumes of "Die Einheit des sittlichen Bewusstseins der Menschheit" (Freiburg-im-Breisgau, 1914), Father V. Cathrein, S.J., furnishes not so much a discussion of the problems, as a rich and valuable collection of materials. Apart from its theistic and religious standpoint, this work serves as a valuable complement to Westermarck's, inasmuch as the latter treats ethics objectively, whereas Cathrein introduces the separate tribes and peoples with the ethics that prevail among them. Finally, we must also mention the comprehensive article by R. R. Marett on "Rudimentary Ethics" and other contributions on "Ethics and Morality" by various authors in Hastings' "Encyclopedia of Religion and Ethics" (Vol. V, pp. 426-36, 436-522, Cambridge, 1912). To how large an extent ethics may be ignored, is significantly revealed in a great and famous work of our own day. In his monumental work of nine or ten large volumes on "Die Völkerpsychologie," W. Wundt adopts as his sub-title: "Eine Untersuchung der Entwicklungsgesetze von Sprache, Mythos und Sitte" (An Investigation of the Laws Governing the Development of Language, Myths and Morality). And what are the titles of the various sub-divisions of this work? Language, Myth and Religion, Society, Law, Culture and History. And where is morality? It has simply gone by the board.

In so far as the number of independent works is concerned, Catholics make an even worse showing. Apart from the above-mentioned work by Father Cathrein, which makes liberal use of the reports of the earlier and modern missionaries, one can point to only one other work, which, although highly serviceable in its time, is now out-of-date. This is Bishop W. Schneider's "Die Naturvölker" (2 vols., Paderborn, 1885-86). Here then is a virgin field for our cultivation. Many problems that will attract our interest, and will amply requite our labors, here await a solution. We indeed possess several invaluable prerequisites for the solution of these questions: (1) the greater definiteness and solidity of our Catholic moral doctrine; (2) our greater interest in ethics as the criterion of souls; (3) our modern schooling in cultural history.

Since the fundamental preparatory researches which will stand the test of modern improved methods are still almost completely missing, it is not yet possible to record recent great achievements in this field. I must, therefore, confine myself to indicating some of the most important questions which await solution, and attempt to furnish incidentally some guiding principles for the successful grappling with these problems.

There are three ethical problems with which the Evolutionists have also busied themselves, and whose solution they claim to have at last established: (1) the original independence of religion and morality: (2) the supposed low status of the morality of primitive man; (3) the absolute relativity of all ethics. Let us consider these three points in order.

I. WERE RELIGION AND MORALITY ORIGINALLY INDEPENDENT OF EACH OTHER?

That morality and religion had originally nothing to do with each other; that they became connected only at a later period; that, consequently, there can be no question of religion being the source of morality, and that we are thus justified in assuming the existence of a morality without religion—all these were formal dogmas of Evolutionism, and are believed even today by wide circles. If such claims can be sustained, there would be really no justification for our proceeding further with an inquiry into comparative ethics.

However, the work we have already accomplished in this field enables us to expose the errors which are involved in these theories, and thereby establish the correct basis for the investigation of this question. In the development of mankind, there are undoubtedly wide stretches embracing not a few peoples wherein any connection between religion and ethics is absolutely or almost completely indiscernible, either because ethics stands at a very low level, or because religion (especially with regard to the major gods) has been forced into a dark ineffectual background, or because it issues and has preserved only ritual precepts, or because religion itself has been degraded into the service of immorality. It would be a mistake and foolish to deny the existence of such conditions or to attempt to minimize them, for any attempt in this direction would only do violence to ethnological facts.

But what we can assert with absolute certainty and establish by rigid proof is, that *these conditions did not exist at the beginning*, but are the product of later developments. For such conditions are not found among races which belong to the primitive civilizations. On the contrary, among such primitive races we find a very intimate relation between religion and ethics, so that the latter is sustained by the former and finds in religion its basis, its support and its sanction. It is these primitive races that clearly acknowledge a Supreme Being. Of this Being they declare that, inasmuch as He is the Creator of all things and is absolutely good, so also is He the author of the moral law. Being all-wise, He observes all transgressions of this law, and in His justice and omnipotence chastizes the transgressors—either here on earth with sickness and an early death, or in the next life, where men are rewarded or punished by Him according as they are morally good or bad. Such are the beliefs which prevail among the tribes of South Australia (Kurnai, Kulin, Yuin, Kamilaroi, etc.), Semang and the South Andaman Islands, among the Firelanders of Tierra del Fuego, the Negrillos, the Bushmen, and the Ainus.

In his "Origin and Development of Moral Ideas" (chapters I-II, Vol. II, pp. 663-737), Westermarck introduces us to the "Gods as Guardians of Morality." All kinds of deities, as widely distinct as the poles and belonging to the most divergent stages of civilization, are jumbled together in a medley of indescribable disorderliness. The ill-informed may be bewildered by this barren abundance of data, but no historical student will be deceived. Among the examples of gods who have no ethical characteristics, and who are indeed in many cases highly immoral (pp. 665-668), he cites *not one single case which belongs to the primitive stage*. When he then begins (p. 669) to introduce cases where the Deity is the avenger of evil and the protector of good, he accords none at all or merely insufficient recognition to the most striking cases of the oldest peoples. But he then enumerates also a considerable number of cases from later cultural stages where religion and morality stand in close connection. Much of this connection he endeavors to trace to missionary influence and other secondary causes. However, he agrees with Dr. Steinmetz that we are not justified in explaining all the cases in this manner (pp. 685 sq., 691, 695), and says in conclu-

sion: "Religious ideas have no doubt already at the savage stage begun to influence the moral consciousness of man even in points which have no direct bearing upon the personal interests of gods" (pp. 695 sq.). But, while he persistently refuses to recognize religion as the last source of morality, this arises simply from the fact that he does not make even the slightest attempt to establish any historical sequence in his documents, but mixes them topsy-turvy together. And, when he ventures the conclusion that "among uncivilized races the moral ideas relating to men's conduct towards one another have been much more influenced by the belief in magic forces which may be utilized by man, than by the belief in the free activity of gods" (p. 696), he is again contradicted by the fact that *among these same most primitive races magic is either completely unknown or is but weakly developed*, whereas the recognition of the free will of a Supreme Beneficent Being prevails in full force.

The important fact that the closest connection between religion and morality exists among the oldest peoples—so that religion (the will of a Supreme Beneficent Being) is the source of all moral precepts, the guardian of their observance, the rewarder of their fulfilment, and the punisher of their transgressions—proves beyond doubt that this connection is the original and the natural one.

II. THE SUPPOSED DEPRAVITY OF PRIMITIVE MAN

Having established beyond question that there was the most intimate connection between religion and morality among the oldest races, we have thereby disclosed a field in which the science of religion and ethics have an equally keen interest, or (if we confine ourselves to the science of religion) a field in which one of the most important developments of religion can be studied. As the universal connection between religion and morality must certainly prevail also in individual cases, we may look for extremely interesting and highly important discoveries in this field in the future. But let us now proceed a little further and take a glance at the later stages of the development. If in these more recent stages the connection between religion and ethics is (as we also concede) either entirely missing or very little evident, must we therefore declare that these stages have no interest for the science of religion? Not at all; for many reasons these stages also are interesting.

There was formerly—and to a lesser extent still is—a tendency among ethnographers to adopt as their formal aim the cataloguing of as many horrible, low and vile things as possible, not only regarding the religion of the older races, but also regarding their morality. The disregard of these races for human life, their massacres, tortures, cannibalism, debaucheries, carousals, brutality, insensibility, and coarseness—all these details were seized on with avidity, gloated over, and woven into a lascivious picture, as if they represented the essential characteristics of the “savages.” Anyone who cares to undertake the unsavory task of investigating these *chroniques scandaleuses* of ethnography, can establish that in innumerable cases these supercilious Europeans have betrayed unbelievable credulity and uttered wanton slanders of the defenceless primitive peoples. To cite one of the most classic examples, the shocking injustice of the picture which Darwin drew of the Firelanders can now be fully measured by the authentic description which Fathers Gusinde and Koppers, S.V.D., have furnished of these tribes. Numerous similar vindications of shamelessly slandered peoples have been made through the researches of others of our intrepid missionaries.

But it is also missionaries who, from their deep knowledge of the speech, morals and whole daily life of the natives, have discovered the actual existence of fearful depths of extreme moral degeneracy among the savage races. So far has this depravity progressed that it not only finds expression in unbelievable deeds, but all feeling, all consciousness of the moral baseness of these acts (*e. g.*, murder, sexual excesses), seems entirely lacking. Some time ago, I asked a very able missionary in the South Sea to write a lecture on the moral consciousness of the tribes of his special territory, which was to be read at a mission gathering. At first he agreed, but he wrote later to say that, when he had asked his colleagues' collaboration on the lecture, they answered that these tribes lacked the moral sense in the most important things, and, as he held practically the same opinion, he did not care to write the lecture: the tribes were plain cannibals. Somewhat similar conditions have been discovered by missionaries in Madagascar. I myself have received documents regarding sexual debaucheries in New Guinea (not merely practised by individuals but permitted or prescribed by the tribal customs), which were of such a character that I would not reproduce them even in

"Anthropos" under the veil of a Latin version. The utmost limit of degradation has been reached when such things are prescribed or enforced by tribal customs.

There is no reason why missionary investigators should desire to conceal or minimize such practices, however revolting they may find them. Even for their own missionary work, it would only be a ruinous policy to indulge in self-deception regarding the actual state of morality prevailing among their wards. Such conditions need not shock them, since they are not original characteristics of the natives. And they would be still less shocked if they knew what depths of degradation our European civilization harbors in its midst—a depravity which frequently enough emerges insolently to the surface. Nor need they think that these facts can weaken the axiom of the universality and unity of the moral consciousness of man. For the upholders of this axiom have no desire to maintain that at certain times and places and among individual races the moral consciousness did not become so greatly debilitated in certain respects as to have almost or completely disappeared. Such an admission does not weaken even in the slightest degree the general proposition, provided that the science of religion fulfills the task which here confronts it. This task is the investigation of the manner in which this degradation might have developed from the originally better condition.

Various ways in which this degradation may have occurred might well be suggested. One of these concerns the science of religion primarily and immediately: this is the investigation as to whether and in what degree this moral degradation is connected with the absence of a really vital religion and with the absence especially of a moral belief in one God. While the individual researches which have been conducted into this question are not yet sufficiently numerous and accurate, nevertheless, from a survey of the materials already available, I do not hesitate to formulate the proposition that the deepest moral degradation among peoples coincides with the greatest obscuration of the idea of God—that is, of the Supreme Being. Two highly significant proofs of this proposition can be already cited. In Australia, not only is the recognition of the Supreme Being more lively among the southeastern tribes, but among these also sexual morality and social solicitude and kindness stand

on the highest plane; and, on the other hand, the tribes of Central Australia, among whom the idea of the Supreme Being has almost entirely disappeared, also stand at the lowest level in both these other respects, and most detestable immoral practices are performed under precept of the tribal ritual. Again, among the races of the world as a whole, the primitive period was immediately succeeded by that of the nomadic herdsmen. In so far as they have refrained from intermixture with other tribes, these latter have upon the whole best preserved both the idea of the Supreme Being and the higher morality of the primitive civilization, although they also naturally betray plenty of human foibles in their beliefs.

After we have conducted the necessary individual investigations with that complete exactness which our present improved historical and psychological methods permit, and with the special conscientious care while the very subject requires; and after we have then combined the results of these investigations into a comprehensive synthesis, I am convinced that we shall furnish a full confirmation of the revolting picture which St. Paul sketches of the origin and development of paganism in his Epistle to the Romans (i. 18-32).*

*In his second paper, Dr. Schmidt will discuss the question: "Is there an Absolute Morality?"

BIBLICAL STUDIES

By J. SIMON, O.S.M., S.T.B.

Some Number Difficulties in the Old Testament

Many a dry page of the Old Testament—dry to the average reader at least—is filled with figures, lengthy series of numbers of census statistics, temple donations and treasures, military enumerations, etc. Now and then a mathematically inclined student will take up his pencil and work out the implications of some of these figures—and lo! he may stumble upon enormities and absurdities which will make the statistician emit at least a sniff of incredulity. What! (he will say, for example) how can King David truthfully state: "Behold I in my poverty have prepared for the expenses of the House of the Lord, of gold 100,000 talents, and of silver 100,000,000 talents" (I Par. or Chron. xxii. 14)? Why, it exceeds about 150 times the great Solomon's yearly income of 666 gold talents (II Par., ix. 13). At an exchange rate of about \$1,200.00 to the gold talent it would exceed Ford's and Morgan's combined fortunes. Nay, it is many times the entire world production of gold in 1901. Yet, there it stands.

A common and facile explanation is, of course, that fantastic numbers in the Old Testament are due to later copyists' errors and exaggerated substitutions—a factor no doubt responsible in enough cases. Again, the later Jews' delight in cabbalistic juggling of numbers and letter values has indeed here and there affected the text, as will be seen below. But Fr. Francis X. Kugler, S.J., has again demonstrated¹ that in most cases it is not the biblical enumeration, but the modern lack of understanding of the figures and values given, which has given rise to misunderstandings. As usual it eventuates that it is not the Bible which is wrong, but men's apprehension of its text which is mistaken.

The first case examined by Father Kugler is that of the census of the Hebrews taken by Moses at Sinai shortly after the exodus from Egypt (Num., i. 1-47). The conclusion there is that "the

¹ "Rätselhafte Riesenzahlen im Alt. Test.," in *Stimmen der Zeit*, May, 1925, pp. 97-112; "Angebliche Übertreibungen der biblischen Chronik," *ibid.*, August, 1925, pp. 367-382.

whole number of the Children of Israel by their clans and families, from 20 years old and upwards, was 603,550." Now, if this sum total be taken (as the text is commonly read) as giving *only* the number of men able to bear arms, then, by the ordinary laws of census statistics, it would imply that the whole Hebrew nation, men, women and children, at the time of leaving Egypt would have numbered far over two million people. For, in the average population group the men between the ages of 20 and 50 subject to military service generally number roughly one-fifth, 20%, of the total population. And yet the tribe of Levi was specifically excluded from this census.

Now, that almost three million Hebrews, a population comparable to Chicago's in 1920, should have emigrated from Egypt under Moses, is a palpable absurdity. Such an assumption conflicts, moreover, with other plain statements made by the same inspired writer of both Numbers and Deuteronomy and Exodus. A military force of full 600,000 soldiers could have swept like a wildfire over the loose pastoral clans inhabiting Palestine. Instead of such a triumph, the subjugation of the Promised Land was a long and tedious process, only completed centuries later under David. Moses, who took the census in question, elsewhere wrote that the Hebrews were indeed "the fewest of any people" (Deut., vii. 7), and he several times emphasizes their numerical inferiority, compared to the nations whose territory they were to possess (Deut., ix. 1; xi. 23). The relatively small number of the emigrating Hebrews may also be deduced from the statement that at Sinai the number of male first-born was only 22,273. Hence all indications point to a conclusion that the total of 603,550 is far too large to be taken as giving exclusively the number of men liable for military service "from 20 years old and upward."

What, then, does the number 603,550 represent? Just what Moses was commissioned to establish (says Father Kugler), namely: "the sum of the whole congregation of the Children of Israel" (Num., i. 2), "the whole number of the Children of Israel" (Num., i. 45), that is to say, the total Hebrew nation, including men, women, and children. But, why then the insistence, in the count of the several tribes and in the total on the "men from 20 years old and upwards that were able to go forth to war"? That

was the method of taking the census. It was easy, of course, to count the soldiers. Thereupon, knowing the number of soldiers, and taking a certain ratio-figure as the standard of their proportion to the non-combatant population, it was easy by multiplication to obtain a fair estimate of the total population.

Now, what was the proportion of "men able to bear arms" and liable to military service, between the ages of 20 and 50 years, to the total population? In all probability about the same as nowadays—that is to say, close to 20%. Therefore, for every 20 men capable of bearing arms there were reckoned 100 persons of total population, or roughly one soldier in every five people. Hence, the totals set down in Num., i. 1-45, are not those of the military only (upon whose direct reckoning, however, the count was based), but those of the whole body of migrants, arrived at by multiplying the number of soldiers (probably counted by platoons of 20) by the ratio figure five.² By reversing the process it can be seen that the total field force of the Hebrews at Sinai must have been about 120,710 men.

The second Mosaic census, made 40 years later in Moab (Num., xxvi.), is to be read with the same principles in mind. The figures there given are slightly lower, which is but natural in view of the hardships of the wandering, and the plagues and massacres inflicted meantime as chastisements from God. The census taken by Joab under David's orders, resulting in an estimate of 800,000 men for the Northern group of tribes and 500,000 for Juda (II Kings, xxiv. 9), is amenable to the same explanation.

NUMBER OF HEBREWS LEAVING RAMESES (EXOD., XII. 37)

But, does not the above explanation conflict with the statement of Exod., xii. 37: "And the Children of Israel set forth from Rameses to Socoth, being about 600,000 men on foot, besides children." A second glance at the above translation makes one suspect a fault in it. Where are the women who must have been along? Here is a better version: ". . . about 600,000 marching persons [*ragli*, including] the strong [children, able to walk] without the babes [who had to be carried]." This is confirmed by an indi-

² In the Archdiocese of Santa Fé the total number of Catholics is arrived at by multiplying the number of families in each parish by five.

cation in the incident of the quail (Num., xi. 21). When Moses says: "There are more than 600,000 marchers (*ragli*) of this people, and sayest Thou: 'I will give them flesh to eat a whole month'?" he evidently has in mind *all* who would feed on meat, men, women, and children—excepting of course again the *taph* or babes in arms. In the Pentateuch *ragli* seems to stand for all those able to walk on a march. The round number of such here given, of 600,000 grown-ups, checks well with the census total of 603,550—in which latter no Levites are included.

KING DAVID'S CENSUS ACCORDING TO I PAR., XXI. 5

There are two accounts of the census made by Joab under David's orders—that of II Kings, xxiv. 9, and that of I Par., xxi. 5. The earlier report gives the population as "of Israel, 800,000, . . . and of Juda, 500,000," making a total population of 1,300,000 ruled by David. The later account has apparently that the "number of all Israel was found to be 1,100,000 . . . and of Juda, 470,000," and the tribes of Levi and Benjamin were not even included in these figures. On their surface there is quite a discrepancy between the two sets of numbers.

The solution consists in taking into account the differing values of one much used word: "Israel." In its widest sense "Israel" stands for all the Hebrew race—the "Children of Israel" descended from Jacob. In a narrower, restricted sense, used especially after the Division of the Kingdom, "Israel" stood for the Northern Kingdom, Samaria later, consisting of the majority of the tribes—as distinguished from Juda and Benjamin, which made up the southern Kingdom of Juda. Now, in the two accounts in question the word "Israel" is used with different comprehension.

In II Kings, xxiv. 1, David is stirred up to "number Israel and Juda," thus showing, by their both being named, that "Israel" here must be taken in the restricted sense of the Northern tribes only. On the other hand in I Par., xxi, David is moved "to number Israel," and orders Joab: "Go, and number Israel from Bersabee even unto Dan," and Joab "went through all Israel." Hence, when it is said in the summing up that "the number of all Israel³ was

³ The Vulgate's "omnis numerus Israel" should read *numerus omnis Israel*.

1,100,000 men," this is plainly to be understood as the total of all the tribes under David's jurisdiction, *including* *Juda*. And the 470,000 then given for *Juda* is quite a separate statement, not to be added to the previous one. Therefore, properly to compare the figures of I Par., xxi, with those of II Kings, xxiv, one must first subtract from the total of 1,100,000 of "all Israel" the 470,000 of *Juda* alone. Then the figures appear as follows:

	Israel	Juda	"All Israel"
II Kings, xxiv:	800,000	+	500,000 = 1,300,000
I Par., xxi:	630,000	+	470,000 = 1,100,000

There still remains a discrepancy, which, however, is easily accounted for. The II Kings, xxiv, report is given in very round numbers, evidently including all tribes actually counted (by military liability unit) as well as those tribes not counted but simply estimated. The numbers of I Par., xxi, on the other hand, have more the appearance of the actual records. They are lower than those of II Kings, xxiv—but it is stated specifically that the tribes of Levi and Benjamin are not included in the figures of I Par., xxi. To *Juda*'s number in I Par., xxi, must be added that of the tribe of Benjamin (and the Levites inhabiting that whole district). To Israel must be added the Levites inhabiting that territory.

GIGANTIC ARMIES OF JOSAPHAT AND ASA

According to common interpretation one reads in II Par., xvii, 13-19, that King Josaphat of *Juda*

"had warriors and valiant men in Jerusalem, of whom this is the number of the houses and families of every one: in *Juda* captains of the army, Ednas the chief, and with him 300,000 most valiant men. After him Johanan the captain, and with him 280,000. And after him was Amasias . . . and with him were 200,000 valiant men. After him was Eliada . . . and with him 200,000 armed with sword and shield. After him also was Jozabad, and with him 180,000 ready for war. All these were at the hand of the king, beside others whom he had put in the walled cities in all *Juda*."

Altogether there would seem to have been quartered at Jerusalem a gigantic host of 1,160,000 soldiers—an army comparable to those engaged in the World War—"besides others in the walled cities"!

Now this can not be explained as an exaggeration. It is an impossibility—which a careful reading of the text and context

would have obviated. There certainly was not room in Jerusalem at that time for over a million armed men, besides all the rest of the inhabitants. And this great host is divided into but five groups under an equal number of leaders. And, what are these leaders called? Generals, or the equivalent thereof? No. They are only *sarê alaphim*, "commanders of thousands."

"Thousand" is here the denomination for a considerable military unit, like "regiment." But this does not mean that each of these groups actually contained, at least in peace time, a full thousand men. At the most, then, these five leaders would have commanded about 5,000 men, instead of over a million. But, not even this many were there in Jerusalem. These men were the king's immediate bodyguard—for which purpose certainly only a small number of select men would be chosen. Hence out of the "thousand" or regiment of Ednas, 300 men were selected for this duty, out of the "thousand" of Johanan, 280, etc.—making the royal guard quartered at Jerusalem consist of 1,160 soldiers, a quite normal number.

The same explanation applies to II Par., xiv. 7, where Asa, Josaphat's father, had a "thousand" of 300 Judeans and another "thousand" of 280 Benjaminites as his bodyguard. Be it noted also that in both these cases the men are described as "most valiant," befitting an élite royal guard. Similarly the encounter between Abia and Jeroboam recorded in II Par., xiii. 3, was not a great battle between armies of 400,000 and 800,000 respectively, but an engagement between the royal guards, a "thousand" of 400 and one of 800 respectively. Anyhow, how could Abia standing on a hill before the fight have made his appeal heard by 800,000 men?

A different explanation is to be used for the "1,000,000" Kushite host of the invading Zerach (II Par., xiv. 9), which, according to the same report, had only 300 chariots (vehicles?). These Kushites were not an orderly Egyptian army, but probably consisted for the most part of a flying horde of Bedouin bandits from the northwest district of Egypt bordering on Palestine—neighbors and allies of those Arabs who also invaded Juda later under King Joram (II Par., xxi. 16-17). This seems indicated also by the emphasis laid on the camels and sheep captured from them. Their number as given in II Par., xiv. 9, was certainly not based on a census or even on a calculated estimate. The "thousand times thousand" given is simply

an Oriental expression like "innumerable host" for "a very numerous force"—like the "ten thousand times a thousand" in the farewell wishes of Nachor's family to Rebecca on her bridal trip (Gen., xxiv. 60). In Num., x. 36, a similar expression has been well and cautiously translated as "the multitude of the host of Israel," because it was recalled that the whole body of emigrating Hebrews was only 603,000. That Zerach's horde was made up exclusively of fighters is not stated either.

AGE AND REIGN OF SAUL IN I KINGS, xiii. 1

It has already been mentioned how numbers in the Sacred Text have at times been corrupted and changed through midrashic or allegorical application thereto of the principles of cabbalah—"to point a moral and adorn a tale." Since *per quas causas res nascitur per easdem dissolvitur*, those same cabbalistic principles reapplied should restore the correct figures. An ingenious attempt along this line has been made by Father van Grinsven⁴ in regard to explaining the figures of age and reign of Saul as given in I Kings, xiii. 1. In the vulgar version the text in question reads as follows: "Saul was a child [= son] of one year when he began to reign, and he reigned two years over Israel." The "child" of the Douay-Challoner is especially puzzling, since it is known from elsewhere that Saul, at the time of his being chosen, "was taller than any of the people from shoulders and upward" (I Kings, x. 24). And, as for the second figure, St. Paul seems to state that "God gave them Saul . . . 40 years" as king (Acts, xiii. 21).

Of course, by almost unanimous exegetic consent, the numbers given in I Kings, xiii. 1, are literally wrong. However, the Targum and Symmachus paraphrase this verse by ". . . like a one-year-old son in whom there is no sin was Saul when he began to reign," and they make this favorable moral condition persist for the first two years of Saul's rule. The Syriac joins this verse to the following one and makes the text to read: "When Saul had reigned a year or two in his kingdom over Israel, he chose him 3,000 men of Israel" for his campaigns against the Philistines. Many older exegetes join the first part of the verse to the preceding account (I Kings, xi. 15), and have it state simply that Saul had already been king a year by

⁴ In *Biblica*, April, 1926, pp. 193-203.

Samuel's anointing (or after his election at Maspha) when he was formally acclaimed such at Galgal—and that in his second year he chose the force of 3,000. Lastly, the present writer (after Dr. Poels) conjectured that the original number having become illegible, a copyist put in the text a blank mark, and this was later read as a "one."⁵

The moral-metaphorical interpretation of the Targum seems excluded by the fact that the same hagiographer uses an exactly similar formula elsewhere to indicate real age and duration of reign. Thus: "Isboeth the son of Saul was 40 years old when he began to reign over Israel, and he reigned two years" (II Kings, ii. 10); "David was 30 years old when he began to reign, and he reigned 40 years" (II Kings, v. 4; see also III Kings, xiv. 21).

Father van Grinsven proposes the following as a tentative solution. Leaving aside the question of the authenticity of I Kings, xiii. 1, he assumes that the numbers "one" and "two" therein may be due to cabbalistic corruption—somewhat as in Jer., li. 1, the *Kasdim* were replaced (in Septuagint) by "the heart of those who oppose"; and in Jer., li. 41, the name Babel by Sesak (also perhaps in Jer., xxv. 26). But, which of several cabbalistic letter-changing principles was applied in this hypothesis? Assuming that the "40 years" given in Acts, xiii. 21, apparently as the duration of the reign of Saul,⁶ also originally stood in place of the "two" in I Kings, xiii. 1, then what cabbalistic rule could have changed "forty" to "two"? The reply is: the rule *Albam* in the Themura system, according to which, when the letters of the first half of the Hebrew alphabet are written side by side with those of the second half, opposite letters substitute for each other. Thus, *aleph* stands for *lamed*, *beth* for *mem*, and *vice versa*. Now, the letter-figure for 40 in Hebrew is *mem*, to which by *Albam* transposition corresponds *beth* or "two." And that is the figure found in the place of "40" in the text presumably tampered with. The letter for "one" (the number given in present text as age of Saul) is *aleph*, to which corresponds *lamed* or "thirty." Thus, by unscrambling a cabbalistic mess, the text may be made to read: "Saul (son of Cis?) was 30 years old

⁵ In *Scripture Manual*, p. 15.

⁶ It is possible that Samuel's judgeship may be included in this figure.

when he began to reign, and he reigned 40 years over Israel"—a statement which has all advantages of probability.

DAVID'S DONATIONS TOWARDS THE TEMPLE BUILDING

But, to conclude, what about the fabulous sum of gold talents mentioned at the beginning of this paper as donated by David toward the construction of the Temple? Well, the amount is indeed fabulous, if, as is generally assumed, the gold talent is reckoned at about \$1,200.00. But it is well known that ancient standards of weight and value of the same name varied widely at different times. What was the value or equivalent of a gold talent at the time of the Chronicler's writing?

Father Kugler finds the answer in a careful reading of I Par., xxix. 7. It is there said that the important personages of David's kingdom "gave for the works of the House of the Lord, of gold, 5,000 talents (= *kikkar*) 'and' 10,000 darics." Now, there was no minted coin in David's time, and *a fortiori* no coin named after a post-exilic Persian king. What, then, do the darics here represent? A smaller amount to be added to the 5,000 talents? No, (replies Father Kugler) the 10,000 darics are intended to represent the equivalent value, in terms of the Chronicler's time, of the 5,000 talents. The *wav* between the two groups of figures is not to be translated as the conjunctive "and," but rather as the equivalent or "=" sign—"or." Accordingly, our Chronicler's talent was approximately the equivalent of two Persian darics. A daric weighed 8.4 grams, being almost the same as a Babylonian shekel. Hence David's first donation (I Par., xxii. 14) of 100,000 talents together with his second gift (I Par., xxix. 4) of 3,000 talents of "Ophir gold" would come to about — but, let the mathematical exegete work it out himself, making a guess at the degree of purity of gold at that time. Suffice it to say that David's donations were princely indeed, but not at all fabulous for a powerful Oriental potentate.

PRIESTS AND LONG LIFE

VII. Medicines and Medicine

By JAMES J. WALSH, M.D., Ph.D.

In connection with the Sesquicentennial Celebration of the Declaration of Independence there has been a reissue of what is known as Washington's "Copybook." This is a note-book written in Washington's own hand containing "110 Rules of Decency in Behavior and Conversation." One of the most interesting of these rules is No. 38, in which the youthful Washington copied a very old maxim which probably dates from ancient times. It runs as follows: "In Visiting the Sick do not Presently Play the Physician if you be not Knowing therein." They used capitals much more freely in that day than we do now, but they succeeded in emphasizing very well what they wanted to say, as can be readily seen from the rule in the form in which it is printed.

A good many people are tempted to "play the physician." It is surprising the ease with which some people bring themselves to give their friends and acquaintances suggestions as to how to treat various ills they may have the matter with them. What is almost more surprising is the readiness with which people accept suggestions made in this way by someone who has no background of training or knowledge that would justify the advice. If we have a valuable watch, we do not let anyone except a watchmaker set about repairing it. When there is anything the matter with it, we refuse to entertain the suggestions of every busybody who wants to have a look at it. We want no "tinkering" with it. We submit it to an expert. Of course, if the watch is of no particular value and we do not care for it very much, we may be willing to let every Tom, Dick or Harry fool with it. The same thing is true as regards an automobile. If we have a good car, we want it handled right, though a second-hand "Tin Lizzie" anybody may tinker with.

It all depends, then, on how much you think of your health and the very wonderful mechanism which we call our body, whether we will let people "play the physician" with regard to it. In so far as we ourselves are concerned, we are surely aware how little we

know about it, and it is much better for us not to think that we can do things for it when it is ill, unless we have been very specially trained; and even then we ought not to forget that the old maxim, "A man who is his own lawyer has a fool for a client," is not any truer than the other expression, "A man who is his own physician has a fool for a patient." Lawyers do not even draw up good wills for themselves, and they are notoriously bad businessmen; and physicians make very poor diagnoses of their own cases, and are very negligent about their treatment. If you want long life then, do not "play the physician."

This is an excellent rule for all times, and one that is very much needed. There is an old-fashioned expression which declares that "a man is a fool or a physician at forty." This apparently would imply that any man who has not learned to take care of his health by the time he is forty, is lacking in intellectual capacity. The maxim, however, is not one that any physician would care to use with a serious meaning. As a matter of fact, as physicians grow older in the practice of medicine, they learn to appreciate very well how little they know about the important problems of human health that come before them for solution. It is only the recent graduate who thinks that he knows a great deal about medicine, and who feels that it will be only a few years after his entry upon the practice of medicine before he will know so much about the subject as to be able to solve all the human problems of disease that may come before him. Of course, this attitude of mind is not solely peculiar to the young physician. Young people generally are quite sure that they know a great deal more about most things than they really do. I often take the opportunity at commencements of saying to high-school graduates particularly that, if I knew half as much now about almost anything as I thought I knew about everything when I graduated, the world would be making a wonderful advance in knowledge. As we grow older, the principal thing that we learn now is how little we know, and how much there is we would like to know.

It has always seemed to me particularly important that priests should not assume that they knew a great deal about medicine as time went on. I have heard lay people say that of course, as priests see a great many sick people, they ought to know almost

as much about disease and its treatment as the physicians. Sometimes I have the feeling that some priests accept this estimate of their medical knowledge, and are tempted to think that they do know more about medicine than the great majority of mankind. Perhaps they do. I know, however, that with regard to the question of long life it is rather important for priests not to assume that they know much about their own health, because that is a dangerous assumption. Even physicians have learned that it is extremely important not to trust their own judgment with regard to their own health. Owing to the circumstance that I have written a good deal for the medical magazines and have read papers before medical societies, I have been consulted by a larger proportion of physicians as patients than most men. My medical practice has been rather limited, but priests and physicians have come to me a good deal, and I have been struck by the fact that, even when he knows a good deal about medicine and may indeed be a very successful practitioner of medicine, a man's judgment with regard to his own health is likely to be very fallacious.

In view of this well-known fact founded on the experience of many physicians, it will not seem impertinent to suggest that undoubtedly one of the minor, though rather important, reasons why many priests are not so long-lived as they should be, is that they take too much medicine, or—perhaps it would be better to say—take too many medicines. Not a few of them do this entirely on their own recognizance, though some of them like to ask physician friends occasionally for some advice that does not take quite the form of a prescription, and they proceed to follow it at least to the extent of getting another bottle of medicine. Owing to some very cordial invitations and offers of hospitality on the part of parish priests in connection with my lecture work, I am sometimes permitted to enter the penetralia of priests' houses. Without wishing at all to betray any personal secrets or abuse hospitality by the revelation of what ought to be a matter of strict confidence, I may say that it is not infrequently a source of surprise to me to note how many medicines some of my clergymen friends keep near them. A few of them might be said to keep a regular medicine closet quite well stocked. A great many of them regularly take proprietary medicines of one kind or another (the so-called patent medicines),

and then some of them have favorite prescriptions, or drugs, or modes of treatment, that they indulge in at various times.

In this they display a confidence in medicine that physicians who have devoted themselves very faithfully to the study and development of medical science do not always share. I shall never forget an occasion when, while I was still a medical student, I met one of the most distinguished physicians of this country with a bottle of medicine in my hand. He asked me: "For whom is that?" When I said that I was going to take it myself, he commented: "Thank God, there are some people who still have faith in medicine." As a word of explanation he added: "You know it takes me more than a week to make up my mind to take a dose of physic." Of course, he was looked upon as a therapeutic nihilist to a certain extent—that is, as one who was not ready to accept every wind of new doctrine that blew in the matter of curative remedies. I may say that, most of the remedies he did not care to use thirty years ago, no doctor would care to prescribe now. For remedies come and go in the history of medicine in very striking fashion, and the medicine that is hailed as marvelously curative in one decade, is sometimes quite without any prescribers in the next.

The French have a habit of saying that the therapeutics of any generation—that is, the remedies which are employed confidently for the cure of disease—are nearly always absurd to the next generation. Not a few remedies that even distinguished physicians employed regularly a generation ago, are scarcely ever used today. They represent "cures that have failed," of which the lumber-room of medicine is so full.

There is a well-known expression that, the longer a man is in medicine, the better he learns the uselessness of a great many drugs. In spite of this very conservative feeling on the part of physicians of distinction and careful observation, a great many intelligent people use all sorts of medicines with the greatest possible confidence. Some priests seem to be particularly prone to the idea that they can prescribe for themselves, or that they can select the remedy that will do them good. As already said, no physician ever cares to prescribe for himself—or, as a rule, even for his family—because he knows how easy it is for his feelings to be deceived. He there-

fore, consults another physician about himself and those who are dear to him.

Of course, some physicians insist on taking drugs of their own selection, and not a few others are continually trying on themselves the latest compounds that have been put on the market, or that have been brought to them as samples, with alluring literature attached. But the drug-taking physicians are voted by the medical profession generally to be foolish for the very reason that they insist on treating themselves. If this is true with regard to the physician who has spent five years in the study of medicine, and many years afterwards in keeping abreast of medical knowledge for his practice, it is easy to understand how much more it is likely to be true with regard to anyone who has not had these advantages. A man may be a fool and a physician at forty, if he thinks himself capable of prescribing for his own ills. It is much better to let medicines alone, unless they are prescribed by some one in whom you have good reason to have great confidence. It is important, too, that you should formally become a patient, and not merely ask the question: "What do you think might be good for this or that?" The diagnosis is the most important part of a physician's work, and it is much better if a patient does not assume the knowledge necessary to make the diagnosis.

Medicines are at best only palliative and meant to help nature, and a great many of them have been quite useless, and not a few of them have done harm. Dr. Oliver Wendell Holmes (who, when a young man, had been an active practitioner of medicine and was for some twenty-five years professor of anatomy at Harvard Medical School) once said that, if all the medicines that had ever been prescribed were thrown into the sea, it would probably be better for mankind and worse for the fishes. The fishes would probably not have been much hurt by the medicines, for they would be diluted to innocuousness by the volume of the sea. Fortunately too, most of our medicines do no harm, though they unfortunately tempt people to think that they can develop appetite without exercise or fresh air, or that they can do without such regulation of their diet as will cause them to have regular movements of their bowels without taking laxatives or injections, or having recourse to other remedial measures. The medicines that work while you sleep are likely to do much more

harm than good in the long run, because they take the place of such proper regulation of life as would enable you to get on without their adventitious help. And it is "the long run" that counts for long life.

It is surprising how many priests insist on taking large injections of water (internal baths, as they are called) for the cleansing of their lower intestinal tract. Many of them will argue very persistently regarding the necessity for internal cleanliness as being just as important as external cleanliness. We wash the outside of our bodies every day; why not the inside? A dear old physician used to say that the most plentiful thing in nature was water, and it was meant to be used abundantly both internally and externally. However, if we took exercise properly, our natural thirst would tempt us to use water internally in the quantities needed for our economy. Without that exercise we ought to establish habits of drinking water at regular intervals so as to be sure to supply the system with all that is needed. He used to add that, if nature had intended us to take internal baths at regular periods, she would surely have facilitated it by equipping us with a fountain syringe or making some similar arrangement to supply our natural needs for cleansing fluid.

It is often said that physicians' families take the least medicine. Of course, this may be another illustration of the tradition that the shoemakers' children are the worst-shod in the town. However, I think that, as a rule, physicians do not give much medicine to their own folks, but prefer to have someone else do the prescribing, and they do not like to bother a busy brother-practitioner unless it is necessary. There are a good many people who feel that they ought to take medicine whenever they get anything the matter with them. If they ought to take medicine, then they ought to have a doctor's advice with regard to it. I have known them to say, however, that they did not think they were ill enough to see a physician, and then I have always said that they were not ill enough to take medicine.

There are some affections that are supposed to be such common-places that almost anyone may treat them. Coughs and colds, for instance, are supposed to be of this nature. In recent years, however, we have learned that these supposedly minor affections are often the forerunners of rather serious complications. We may have a slight sore throat that will later prove serious for the Eustachian tube and then the ear. We may have a nasal infection that will lead to infec-

tion of the sinuses with rather serious results. Tonsilitis may be the forerunner of rather serious infection of the joints. The so-called common cold may prove, if there is fever with it, to be important. When there are germs at work disturbing the temperature, no one can tell how far they may go. It is better, then, not to take any chances in the matter by empirical treatment. A number of people think that they have remedies that will break up a cold, but no doctor knows any such remedy. I think that every physician has the feeling several times each winter that he is on the verge of a cold, and feels that he probably ought to take something for it; however, he neglects to do so and then finds the next day that it has cleared up of itself. Had he taken any remedy the night before, it would have seemed to break up the cold. The idea behind the expression, "break up a cold," is utterly out of harmony with the science of pathology. Quinine and whiskey not only do not break up a cold, but in sensitive people actually produce headache and a sense of lassitude the next day with other disturbed feelings due to the remedies, but supposed to be due to the presence of the cold.

A great many people, including not a few priests, have favorite cough medicines. Most cough medicines contain a certain amount of opium, and, while this, as a rule, is nothing more than paregoric since the narcotic laws have come in, even that is sufficient to lock up secretions and do harm rather than good. It quiets the cough, but this is in most cases a natural reaction that helps us to dispose of material that nature wants to remove from the body. To keep the cough from accomplishing that purpose is to run a certain amount of risk. Of course, if coughing disturbs sleep at night or if it would interfere with the saying of Mass, then something should be taken, but only as the lesser of two evils. As a rule, physicians themselves take very little medicine for a cough, and, as we give ever less medicine for cough in tuberculosis, the use of cough medicines has diminished very much. Drinking freely of water, especially of hot water (not lukewarm) or of hot fluid (such as weak tea), is good for a cough, and so are certain other mechanical aids to the circulation. For instance, if the sheets are warmed before one goes to bed, there is not that tendency to cough so often noticed especially in damp weather. A hot foot-bath going to bed (the old-fashioned

remedy) is still considered excellent by many practical physicians. Drugs do more harm than good for coughs.

A great many clergymen take laxatives rather freely. There is no reason in the world why most people should ever take laxatives. If food containing residual material (bran, string beans, lettuce, spinach, cabbage, cauliflower, whole wheat bread, corn and bran muffins) are eaten, the bowels will move without any trouble. This is particularly true if a reasonable abundance of water is taken during the day. This should be not less than a quart of water taken at various times (at least an hour away from the meals), besides the taking of a reasonable amount of fluids at meals. Of course, where there has been a habit of constipation that has lasted for years, one must not expect that diet and water will correct it without any further aid, but usually there is no difficulty in forming a habit, and that is the all-important matter for the correction of chronic constipation. The free use of heavy oil (petroleum in one form or another) which has come in in recent years, is not advisable. It leads to habits of sluggishness in the bowels, because food materials become covered with the oil and slip by without any need for peristalsis. Whenever any activity in the body is discouraged, the organs associated with it always give up their work to some extent at least. As a rule, thin people need no remedy of any kind for constipation. All they need is to eat more. They are not eating enough, and that is the reason why their intestinal functions are hampered.

(To be continued)

LITURGICAL NOTES

BY THE BENEDICTINE MONKS OF BUCKFAST ABBEY

VII. Ecclesiastical Chant

(Continued)

I

It is not our task to speak of ecclesiastical chant from the point of view of the professional musician, who makes a scientific and formal study of the theory and practice of the Church's music. Our purpose is a much humbler one: we merely aim to interest the ordinary priest in the traditional chant of the Catholic Church, by showing that there never was a period in her history when music did not contribute its share to the solemnity of Christian worship. There are priests who seem to think that a Low Mass is as good, if not better than a *Missa Cantata* or a Solemn Mass, and the recital of the Rosary as good as Vespers or Compline for the evening service. In our last paper we quoted the saying of the French writer who asserts that song preceded speech. This is rather unlikely, but in the Liturgy of the Church we may say that, historically, singing preceded simple recitation; and, as for the gradation of her services today, the Church certainly takes the view that the Sung Mass (or rather the Solemn Mass, that is a Mass with deacon and subdeacon) is the ideal which we should strive to realize.

If we transport ourselves in spirit into the first sanctuary of the New Law, there to assist at the first celebration of the Eucharistic Sacrifice, when our Lord officiated in His own person and in His capacity as priest according to the order of Melchisedech, we shall hear the sounds of joyful songs echoing through the house where this wonderful event took place: "And a hymn being said, they went out unto Mount Olivet" (Matt., xxvi. 30). The hymn, the melody whereof united the voices of the Apostles and the voice of God's own Son, was none other than those psalms which the Jews sang at the paschal meal, and which constituted the "Great Hallel."

Already St. Paul mentions three different kinds of songs, which he admonishes the early believers to sing in their hearts—and, no

doubt, with their lips likewise. He speaks of "psalms, hymns and spiritual canticles" (Coloss., iii. 16). Without pronouncing dogmatically upon the exact meaning of the words and the distinction between psalms, hymns and spiritual canticles, we shall not be far wrong if we take it that the early Christians were wont to sing, not only the hundred and fifty hymnal compositions which constitute the Psalter of David, and the canticles (such as that of Moses, or that of the young men in the furnace), but likewise some kind or other of poetical compositions which were the true preludes of the metrical hymns which soon afterwards began to adorn the liturgical books of the Church. It may be that these "spiritual canticles" were composed under a special inspiration or motion of the Holy Spirit, and that they were but another manifestation of the extraordinary gifts which were so lavishly bestowed upon the infant Church.

In studying Christian origins, we shall always remain in the realms of conjecture in so far as the first years of the Christian era are concerned. But we move on to firm historical ground as soon as we enter into the second and third centuries. On the threshold, almost, of the second century, we meet with the famous letter of Pliny to Trajan, in which we get at least a glimpse of what took place at the assemblies of the faithful: "The Christians," the Governor writes, "are in the habit of meeting in the early hours of the morning in order to sing a hymn to Christ as unto God" (*carmen Christo quasi Deo dicere secum invicem*). There has been much speculation as to the nature of this hymn, and liturgists hold divergent opinions; but the net result of their researches leads us to the conclusion that the Bithynian Christians sang a hymn which bears a close resemblance to the *Gloria in excelsis Deo*, as we now know it.

The Province of Bithynia supplies us with yet another document scarcely less important than Pliny's letter. We know that Greek civilization and the Greek language were dominant throughout that country. People were weary of the soulless rites of pagan worship; the Jews had their synagogues and places of prayer everywhere, and Christianity made rapid conquests throughout the land. Whilst travelling in the Province, the Emperor Hadrian founded a town to which he gave his name: *Hadriani ad Olympum*. There was a Christian community in the new town, for an inscription of very great value for liturgical studies has been found on the site of

Hadrian's city. The inscription is an epitaph "to the memory of a young man, beloved and esteemed of all men . . . he trained all the faithful in the chant of the sacred psalms and the reading of the holy books. He now sleeps in a holy place, under the protection of Christ without spot . . ." This inscription takes us approximately to the end of the second or the beginning of the third century, but it shows that the chanting of psalms was then an already traditional practice (cfr. Leclercq, *Dict. d'archéol. chrét.*, Vol. II).

It would take us too long were we to give instances which prove the habitual use of chants during the early centuries. With the advent of Constantine and the era of Peace, the music of the Church, like her ritual and her architecture, became more elaborate. Eusebius of Cæsarea assures us that the whole world was eager to comply with the command of the inspired singer, *Jubilate Deo omnis terra*: "In all the churches of God scattered among the nations, not only Greeks, but barbarians also are commanded to sing and praise God" (*In Psalm. lxxv*). St. Jerome tells us how the shepherds sang the Psalms of David whilst tending their flocks in the fields of Bethlehem, and in the story of St. Paul, the first hermit, we read that St. Anthony buried the Saint, chanting hymns and psalms in accordance with the Christian tradition (*hymnos et psalmos ex christiana traditione decantans*). Palladius gives us a glowing account of the impression made upon him by the singing of the great communities of monks which peopled the deserts of Egypt, when, at the hour of the setting sun, the praises of God resounded from the clefts of the rock, the ruins of pagan temples, or the poor huts which were the only abode of those holy men.

As for the manner or execution of the chant, it would seem that all the faithful, men and women alike, united their voices in the psalmody. Uniformity, however, would never have been achieved, had there not been a body of singers who acted as leaders for the congregation. It seems only natural to infer this from the inscription of *Hadriani ad Olympum* mentioned above. The existence of such a body is proved by various conciliar canons—as, for instance, by Canon XV of the Council of Loadicea, held about 372, which forbids cantors who do not belong to the clergy to sing from the *ambo*. Canon X of the Fourth Council of Carthage says: "The psalmist (chanter) may undertake the office of chanting without the

knowledge of the bishop and at the sole order of the priest, who says : 'See that what you chant with your mouth you believe in your heart, and what you believe in your heart, you prove by your actions'."

There can be no question of musical instruments in the early Church. Eusebius says expressly that, whereas the singing in the Temple of Jerusalem was accompanied by various instruments, the Church of Christ utterly discarded such adventitious help, for "we sing the praise of God with a living psaltery . . . for that which most pleases God is the unison of the whole Christian people chanting psalms and hymns" (*In Psalm. clv*).

In the first years of our history the singing does not appear to have been congregational; rather was the psalm sung by one, or possibly a select number of singers, the people contenting themselves with the repetition between verses of some acclamation consisting of a verse of the psalm that was being sung, or merely some exclamation, such as *Amen*, or *Alleluia*. This was the *psalmus responsorius*, long in use both in the East and the West. St. Augustine (*In Psalm. xxi et xli*) is very clear: *Voces psalmi quas audivimus et ex parte cantavimus*. That is, the cantors sang the psalm, the people listened and occasionally repeated one or other of the verses by way of refrain. Again: "The Psalm which we heard sung and to which we sung a response" (*psalmo quem cantatum audivimus, cui cantando respondimus*).

II

An interesting question presents itself: who was the first to introduce choral singing, such as we know it? According to the historian Socrates, the origin of our alternate chanting is to be sought in a vision of St. Ignatius of Antioch. Having one day beheld a vision of the Angelic Choirs and heard them sing the praise of the Holy Trinity in "antiphonal hymns" (that is, one choir alternating with another), he promptly introduced this heavenly mode of chanting into his own church (Socrates, *Hist. eccl.*, II, 19). However that may be, Theodoret also attributes to the Church of Antioch so momentous a change, though at a later period. About the middle of the fourth century there lived at Antioch two devout laymen, Flavian and Diodorus, the latter of whom became eventually Bishop of Antioch, and the former of Tarsus. These two men were evi-

dently most zealous in the public services of the Church, both by day and by night. They first divided the singers into two groups (or choirs, as we should say), so that the whole world, according to Theodore of Mopsuestia, regards them as the originators of this most admirable departure in the customs of the Church.

To St. Ambrose is due the glory of having introduced antiphonal singing in the Western Church. The occasion was a memorable one. Ambrose and his people were beleaguered in their own church by the forces of the Arian Empress Justina. "Then," says St. Augustine, "it was first instituted that, after the manner of the Eastern churches, hymns and psalms should be sung, lest the people should wax faint through the tediousness of sorrow: and from that day to this the custom is retained, divers—yea, almost all—Thy congregations throughout other parts of the world following therein" (*Confess.*, IX, 15).

We may wonder how it was possible for the people to sing thus in alternating choirs, for books were scarce, and not all would know the whole Psalter by heart. Probably the difficulty was got over in much the same way as at Antioch where this chant began. Sozomen tells us that at the translation of the relics of St. Babylas a multitude of men, women and children formed a triumphal *cortège* to the Saint, psalms being sung all the while. Those who knew them best, sang first, the people joining in by repeating as an antiphon the verse: *Confundantur omnes qui adorant sculptilia, et qui gloriantur in simulacris suis* (Ps. xcvi, 7).

From Milan the new method passed rapidly into other churches; above all, its permanence was assured when it was adopted by the great Lawgiver of Western Monks, St. Benedict. The Saint knows two kinds of psalmody—one which he calls *in directum* (when a psalm is recited or sung right through), and another *cum antiphona*, or *cum Alleluia*, when the latter joyful acclamation (or a verse of the psalm or some other short text) would be inserted after each verse of the psalm. St. Benedict takes it for granted that his monks know the psalter by heart, for those of the brethren who have not as yet mastered it are bidden to spend the time between the Night Office and Lauds in learning the psalms by heart.

To St. Ambrose we likewise owe our hymns. The custom of singing hymns arose in the East, particularly under the influence of

St. Ephrem who composed a great number of such pieces. In the West, they were first sung at Milan, so that St. Benedict, who also adopted them in his Breviary, simply calls them Ambrosian.

The chant of the Latin Church is forever linked with the name of a famous Pope, St. Gregory the Great. This holy Pontiff gathered together in one volume the various chants then in use, curtailing some and adding others of his own composition. Not only did he continue the *schola cantorum* which already existed, but he richly endowed it so as to assure its continuance. The authentic *antiphonarium* of St. Gregory exists no longer, but the MSS. of subsequent centuries and the tradition which St. Gregory stabilized seem to have been preserved uncorrupted up till the ninth century, which is the date of our oldest MSS. This assertion seems well substantiated by a significant letter of St. Leo IV written to a certain Honoratus, abbot of a monastery in the neighborhood of Rome. We must give the text of this priceless document almost in its entirety, as showing the practice of the Roman Church as far back as the ninth century. The Pope writes :

"A quite incredible story has reached our ears . . . It is averred that you have such an aversion for the sweet chant of St. Gregory, and the system of singing and reading which he drew up and bequeathed to the Church, that you are at variance in this matter, not only with this See, which is so near you, but also with almost every church in the West, and in fact with all those who use the Latin tongue to pay to the King of heaven their tribute of praise and song. All these churches have received with such eagerness and such devoted affection the aforesaid system (*traditio*) of Gregory that, although we have communicated the whole to them, they are so delighted that they leave us no peace with their inquiries about it, thinking that there must be more of the same remaining still with us. It was indeed the holy Pope Gregory, that great servant of God . . . who with great labor and much musical skill composed this chant which we still sing in the church, and even elsewhere. It was his desire to rouse and touch the hearts of men, so that by the sound of these highly elaborated strains (*artificiosæ modulationis sonitu*) he might draw to church not only ecclesiastics, but also those who were uneducated and hard to move.

"I beg of you not to allow yourself to remain in opposition to the Church, the supreme head of religion, or to the other churches mentioned, if you desire to live in entire peace and harmony with the universal Church of God. For if, which we cannot believe, you have such an aversion for our teaching and the system of our holy Pontiff that you will not conform in every point to our rite, whether in the chanting or in the lessons (*ut non per cuncta in cantilenis et lectionibus ritum nostrum sequamini*), know that we shall reject you from our communion, since it becomes you to follow the wholesome practice which the Roman Church, the Mother of all and your Mistress, does not disdain, but has eagerly embraced and steadfastly

adheres to. Wherefore we command you under threat of excommunication, that in chanting and reading in church you follow no other system than that which Pope St. Gregory bequeathed to us, and which we hold fast." ¹

This Papal *Motu Proprio* of the ninth century is exceedingly important, not only because it is a display of Papal authority in a matter which does not directly concern either faith or morals, but because it seems to prove conclusively that the Roman chant of 851 or thereabouts was identical with that of the Blessed Gregory. Hence it follows that, when Pius X by another *Motu Proprio* sent us back to Gregorian music, he restored to us the very melodies taught by St. Gregory, for the books which now are alone permitted (that is, the reprints of the Vatican edition), give us the traditional song of the Church, inasmuch as the Vatican prototype is based upon MSS. which have preserved unalloyed the melodies of Christian antiquity.

There is no need for us to explain the various clauses of the Papal Instruction on Sacred Music. Only one paragraph shall be quoted because it sums up all we have tried to put before the patient reader :

"Sacred Music, being a complementary part of the solemn Liturgy, participates in its general scope, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and splendor of the ecclesiastical ceremonies, and, since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy Mysteries." ²

Towards the close of the Middle Ages a new style of singing came into being—one that ended in the glorious music of the great polyphonic school of Rome. This music is likewise approved and even encouraged, and should be sung at least in the more important churches and upon the more solemn festivals of the Church. What is polyphony? We can do no better than quote the answer given by one who, more than any other man (at any rate in England), has helped towards the restoration of this noble music—we mean Sir Richard Terry, for many years choir-master of Westminster Cathedral :

¹ Cfr. *The Month* (London, Febr., 1904).

² Instruction on Sacred Music, §1.

"We are all familiar with the individual who can never hear a piece of unison singing without attempting to accompany it with an extemporaneous part of his own . . . It was in this way that we had the beginning of polyphony. Voices more or less skilled were given to adding extemporaneous melodies to the one sung in church by the main body; the quality of these extemporizations varied with the capacity of the singer. The practice grew more and more general, but, since the art of music has always been ahead of its theory, it was a considerable time before any attempt was made to commit these additional parts to writing. . . . The fundamental difference between modern music and polyphony is that the chief character of modern music is the emotional effect produced by struck discords and their ultimate resolutions. Polyphony, to put it simply, is a combination of two or more melodies which flow side by side and produce recurring climaxes by the impact of beautiful chords at intervals. In other words, modern music is perpendicular, while polyphonic music has to be considered horizontally. In polyphony each part is a melody in itself . . . each voice has an equal share in the united chorus of song and praise. It is the continuous flow of the individual parts, now rising, now falling, interweaving in ceaseless movement, that give to polyphony that sonorous strength which has never been equalled in modern time."³

The purpose of the *Motu proprio* is to take us back to music such as this, as well as to the venerable melodies of St. Gregory. In practice it will be found that what is best in polyphony is inspired by the apparently simple melodies of Plain Chant. Of Palestrina's style it has been said that he has never been rivalled in the perfect equality of his polyphony.

"Whatever be the number of parts in which he writes, none ever claims precedence of another. Neither is any voice ever permitted to introduce itself without having something important to say . . . When, astonished by the unexpected effect of some strangely beautiful chord, we stop to examine its structure, we find it to be no more than the natural consequence of some little point of imitation, or the working out of some melodious response, which fell into the delicious combination of its own accord."

Palestrina wrote, not as a musician only, but above all, as a Christian. Hence, his work is quickened by the spirit and soul of religion, and thus has a power to stir us and lift us up such as no other music possesses. *

³ *Cath. Church Music*, V.

* The next article of this series will treat of "Non-Liturgical Chant."

LAW OF THE CODE ON SACRED UTENSILS

By STANISLAUS WOYWOD, O.F.M., LL.B.

Sacred utensils, especially those which must in accordance with the laws of the sacred liturgy be blessed or consecrated and are used in the public cult of the Church, are to be carefully preserved in the sacristy of the church or in some other safe and becoming place, and should not be used for profane purposes. In accordance with the precepts of Canon 1522, §§ 2-3, an inventory of all sacred utensils is to be made and accurately kept. Concerning the material and the form of sacred utensils, the liturgical laws, ecclesiastical tradition, and, in so far as possible, the rules of sacred art shall be observed (Canon 1296).

After treating of the divine cult with regard to the custody and worship of the Blessed Eucharist, the veneration of saints, their images and relics, and sacred processions, the Code of Canon Law turns its attention to the sacred furnishings employed in the public worship of the Church. There are but few regulations in the Code on this matter, because the laws of the sacred liturgy deal more particularly with all things pertaining to divine worship, and we read at the very beginning of the Code (cfr. Canon 2) that the Code does not intend to deal at length with the sacred rites and ceremonies, but leaves the former regulations on this subject intact, unless it expressly modifies some former regulation.

The love of God and the spirit of reverence for all things pertaining to the service of God naturally induce one to take a loving care of the sacred utensils and furnishings used in the house of God. Where that spirit prevails, more will be done than even the precepts of the Church demand to keep the sacred utensils in the very best condition, to guard them against theft or profanation, and to treat them in every way with profound respect and dignity.

The making of an inventory of chalices, vestments, etc., is very important, and it is equally important to keep on adding to it the new things acquired and striking off the list those discarded. Particular attention should be paid to note in the inventory who the owner of the sacred utensils is. The Third Council of Baltimore

has regulations similar to those contained in the Code in Canon 1522. The inventory is to be made in duplicate form, one to be kept in the local archives (parish or religious institute) and the other to be sent to the diocesan archives. Every year this inventory is to be revised, likewise in duplicate. If the people donate various articles (*e. g.*, vestments, chalice, gold or silver cruets, etc.) to the pastor of a church, the rule for determining whether the pastor or the church is the owner shall be that whatever is adapted for use in divine worship and generally for church purposes is to be considered donated to the church, unless the contrary intention of the donors is certain beyond a doubt (*Conc. Balt. III*, n. 276).

The material and form of the sacred utensils are determined, not by the Code, but by the liturgical laws published by the Sacred Congregation of Rites either in the Missal, Pontifical, and other books approved by that Sacred Congregation, or in decrees, instructions and answers of the same authority. The Sacred Congregation of Rites edits its own collection of decrees, and publishes them in volumes from time to time. This collection is known as the *Decreta Authentica S.R.C.* Besides the rules and regulations of the Sacred Congregation of Rites concerning the material and form of the sacred utensils, the Code insists that the ecclesiastical traditions be observed. Christian art, which has received and still receives the highest and strongest impulses from the inexhaustible source of the Christian faith, embellishes the house of God and all things therein. The Church requires, however, that Christian art faithfully adhere to the approved customs and traditional forms of expression. The Sacred Congregation of Rites has repeatedly in recent times disapproved of certain productions of art, because they were not in harmony with approved custom or deviated from the accepted rules of Christian art.

The Church has thought the divine service and all that is connected with it of such great importance that she has appointed a special committee of Cardinals—the Sacred Congregation of Rites—to watch over and regulate all things pertaining to the sacred liturgy. Not only the prayers and ceremonies employed in the sacred rites of the Church, but also the vestments and other objects used in the official services of the Church, have been specified in detail

by this Sacred Congregation. A few examples suffice to show the solicitude of the Church for the dignity of the divine services. The vestments of the priest (chasuble, stole, maniple, cope) are to be made of silk or more precious material; cotton, wool and other similar materials are forbidden. The amice, alb, purificator, corporal, pall, and altar cloth must be made of linen. The cup of the chalice and the paten must be made either of gold or of silver gold-plated on the inside. Pope Benedict XIV says: "Unusquisque sacerdos in aureo vel argenteo solum, vel saltem stanneo calice sacrificet" (Constitution "Etsi Pastoralis," May 24, 1749). In a decision of the Sacred Congregation of Rites of September 1, 1866, chalices made of aluminum or a mixture of copper and aluminum were forbidden. In the vote of the consultor attached to the report of the decision (*Acta Sanctæ Sedis*, I, 232), chalices made of *stannum* (a kind of white metal), with the inside of the cup gold-plated, are numbered among the chalices permitted for reason of the poverty of a church. A Decree of the same Sacred Congregation of September 16, 1865 (*Decreta Authentica S.R.C.*, n. 3136), stated that chalices made of *stannum*, iron, or brass, are forbidden. Consequently, the use of chalices whose cup is made of other than gold or silver, is not permitted without special permission of the Sacred Congregation of Rites: for mission countries that permission is at times granted to the local Ordinaries, together with their other special faculties.

The Communion pyx or ciborium, the sick-call pyx, and the lunette of the monstrance, may be of copper or brass, but the inside of the pyx and the entire lunette must be gold plated. Concerning the monstrance itself no special kind of metal is prescribed. The cruets for wine and water should be of glass, but gold and silver cruets are tolerated where it has been customary to use these.

Those persons who are, in accordance with Canon 1186, obliged to attend to the repairs of the church edifice, are also to provide the necessary utensils for divine worship, unless other provisions are made (Canon 1297).

In the United States and other countries, where the churches have no other income than the voluntary offerings of the faithful, all the expenditures of the church, rectory, etc., are paid out of the sum

total of offerings received. Each diocese has its own particular regulations in the diocesan statutes.

DISPOSITION OF SACRED UTENSILS OF DECEASED CARDINALS

The sacred utensils and all other objects permanently devoted to divine worship in the possession of a deceased Cardinal who had his domicile in the City of Rome (though he was a suburbicarian bishop or an abbot *nullius*) revert to the *papal sacristy*, no matter by what source of revenue they were acquired, unless the Cardinal donated or willed them by testament to some church, public oratory, pious institution, or to an ecclesiastical or religious person. The rings and pectoral crosses, even those with sacred relics, are excepted from this rule.

It is to be desired that the Cardinal who wishes to make use of the faculty to donate or will his sacred utensils, should leave at least part of them to those churches of which he held the title, administration or *commenda* (Canon 1298).

The Cardinals who reside in the City of Rome (called Cardinals of the Roman Curia) have no diocese over which they preside, but some church is assigned to them as their title. The six suburbicarian Cardinal bishops are Ordinaries of their respective dioceses, but they are obliged to reside in Rome (cfr. Canon 238, § 2). The so-called suburbicarian bishoprics—which are not properly speaking suburbs of Rome, but towns in the vicinity of Rome—are as follows: Albano, Frascati, Palestrina, Porto and St. Rufina, Sabina, Velletri, and Ostia. Ostia, however, is always united to the diocese of the Cardinal Dean, and, as soon as a Cardinal becomes the oldest surviving Cardinal Bishop (seniority being determined by the year of promotion to the Cardinalate), Ostia is automatically brought under his jurisdiction, together with the other suburbicarian diocese which he holds (cfr. Canon 236, § 4).

The Cardinals of any of the three ranks (Cardinal Bishops, Priests, Deacons) who have their residence in Rome, and who do not desire to make any disposition of their sacred utensils in the manner permitted to them by the Code, must take the necessary steps to insure the right of the papal sacristy to this property; their legal heirs cannot in conscience lay claim to them. It is immaterial whether these sacred utensils were donated to them personally, or

whether they were bought with church funds or with their own money. In the Constitution "Quum illud" of Pope Pius IX, June 1, 1847 (*Acta Sanctæ Sedis*, III, 283), the things that come under the name of sacred utensils are enumerated: mitres, chasubles, copes, tunics, dalmatics, sandals, gloves, sacerdotal vestments, chalices, patens, sacred vessels of all kinds (even those for the holy oils), ewers, basins, cruets, processional crosses, candlesticks, crosiers, faldstools, missals, Pontificals, Canons, and Graduals. The rings and pectoral crosses may go to the heirs, or be given to anyone as the Cardinal desires. If a Cardinal desires to make use of the faculty given by the Code to dispose of the sacred utensils in favor of the persons mentioned in the Code, he is urged to leave at least part of the sacred utensils to the church of his title, or to the cathedral church of the diocese of which he perhaps was appointed administrator, or the church of which he had the *commendæ*. Of these *commendæ* Reiffenstuel says that churches or abbeys are given to ecclesiastics because of their great services for the Catholic Church (if they are incapable of receiving the title to a benefice) in order that they may enjoy the income or revenue of such a church or abbey (cfr. Reiffenstuel, "Jus Can. Universum," tit. V, lib. III, n. 75).

DISPOSITION OF SACRED UTENSILS OF DECEASED RESIDENTIAL BISHOPS

The sacred utensils of a deceased residential bishop, though vested with the Cardinalitial dignity (*e. g.*, the Cardinals in the United States), accrue to his cathedral church, with the exception of the rings and pectoral crosses (even those with relics). Excepted also are all those utensils of any kind which can be proved to have been acquired by the deceased bishop with funds not belonging to his church, provided it is certain that these utensils have not passed into the ownership of the church. The relics of the Holy Cross, which the bishop may carry in his pectoral cross, must be taken out (if the bishop wishes to donate or will the cross to someone), and remain, according to Canon 1288, with the bishop's see for use of the bishop who succeeds him in the diocese.

If the deceased bishop has governed two or more dioceses in succession, or at one and the same time presided over two or more

united dioceses, or had their perpetual administration (each diocese having its own proper and distinct cathedral church), the sacred utensils that are known to have been purchased by funds of one only of these dioceses accrue to the cathedral church of that diocese; otherwise, they must be equally divided between the various cathedral churches, provided the revenues of the dioceses are not kept separate, but constitute perpetually only one *mensa episcopalis*. If the revenues of each cathedral are kept separate, the sacred utensils are to be divided between the various cathedral churches in proportion to the amount of revenue the bishop received from each church, and the length of time he presided over the several dioceses.

The bishop is obliged to make an inventory in authentic form of the sacred utensils. In this he shall accurately state when they were acquired, and distinctly describe those utensils which he did not buy with church funds, but either bought with his own money or acquired by personal donation; otherwise, the law presumes that all were acquired by church funds (Canon 1299).

Since the Canon Law (cfr. Canon 1297) ordinarily demands that the cathedral church procure for the bishop the sacred utensils (and the same is required of the parochial church for the parochial clergy), the law justly presumes that those sacred objects were bought with church funds, or, in case of donation, were given to the church. Concerning profane utensils and movable goods (*e. g.*, furniture, piano, automobile, etc.), the same presumption of law supposes that these things were bought with church funds, or, in case of donation, were given to the church rather than personally to the bishop. To prove that the sacred utensils (and any other movable property in the Church or the bishop's residence) were not acquired by church funds or donated to the church, the bishop is directed in Canon 1299, § 3, to make up and keep an inventory of the sacred utensils authenticated by his signature, and therein clearly indicate those which are his personal property. That this inventory must be dated and be revised from time to time by cancelling things which have been destroyed by use or otherwise and by listing new things which have been obtained after the date of the previous inventory, is self-evident.

The rules of the second paragraph of Canon 1299 deal with the

distribution of the sacred utensils in various cases in which the deceased bishop had charge over more than one diocese during his episcopate. In Europe there are dioceses which in ancient times had distinct bishops, but are now regularly placed in charge of one bishop. In the United States there are no such united dioceses, but the transfer of a bishop from one diocese to another, which happens quite frequently in Europe as well as in the New World, may involve the rights of the first diocese as to part of the sacred utensils of the bishop—namely, those which were bought by funds of the first diocese.

DISPOSITION OF SACRED UTENSILS OF BENEFICIARIES

The rules of Canon 1299 are also to be applied to a cleric who has held a secular or religious benefice in any church (Canon 1300).

The preceding Canon regulated the right and title to the sacred utensils of deceased bishops in case they were church property. Canon 1300 extends the same rules to all clerics who have held a benefice in any church. The sacred utensils which were church property and were legitimately used by the beneficiary while he served his church, remain the property of that particular church at the death of the beneficiary. Secular benefices are those which are conferred exclusively on secular clerics, and by presumption of law all benefices established outside the churches and houses of religious organizations are considered secular benefices, unless the contrary is evident. Religious benefices are: (1) those conferred exclusively on religious, which are usually established in the churches or houses of religious organizations; (2) those outside these places which have been reserved to religious either by lawful custom or by the will of a founder. Ordinaries may establish benefices within their own territory: all that is required is that some sacred office or duty be established, and the right to draw the revenue or income attached to the office or duty. The revenue may consist in certain payments to be made by some family or some community, or in the voluntary but determined offerings of the faithful. It is essential that the Ordinary shall permanently declare such a position or office as a benefice, and give it legal entity.

REQUIREMENTS OF CIVIL LAW TO BE ATTENDED TO IN ORDER
TO COMPLY WITH THE RULES OF CANON LAW REGARDING
SACRED UTENSILS

Cardinals, residential bishops, and all other clerics holding a benefice, have the obligation to take care that by last will, or other document drawn up in the form valid in civil law, the canonical laws laid down in Canons 1298-1300 may have effect also in the civil courts.

Wherefore, they shall in good time appoint, after the manner specified in Canon 380 and in a form valid in civil law, a person of unblemished character who at their death shall take possession not only of the sacred utensils, but also of all books, documents and other things belonging to the church and found in their houses, and who shall see that these things revert to those who have a right to them (Canon 1301).

Provided there is a complete record of the personal effects of the Cardinal, bishop or priest and of the goods that belong to the church, it is not difficult to determine by last will to whom the goods and property of the cleric should go. One may also appoint his own executor by last will. The executor cannot assume control of the estate of the deceased until the last will and his appointment as such have been approved by the court that has charge of last wills. During the interval between the death of the cleric and the approval of the will and the executor (or the appointment by the court of an administrator in case no executor was appointed in the will), the priest who assumes charge of the house of the deceased is obliged to see that nobody removes any property of the deceased. The courts cannot guard such property at that time, because they begin to take over the care of the deceased man's estate through the executor or administrator only after the will has been probated and the executor confirmed or an administrator appointed. Until such time the persons in charge of the house where the deceased resided, must guard the property, without however disposing of it in any way lest they be brought to court by the executor or administrator to answer for its disappearance. In the United States, the church property is usually safe from falling into the hands of the legal heirs (in case the bishop or priest left no will), for the various States have devised

means by which the title to church property is held in such a way that the bishop or the corporation holds its title for the benefit of the diocese or particular parish, and the property cannot be diverted to other than church uses by the holders of the legal title to the church property. It is, however, important that, especially in reference to personal property, proofs exist as to what portions are personal and what church property.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By J. BRUNEAU, S.S., D.D.

VII. Discipulus Quem Diligebat Jesus

All from Jesus through Mary; all, therefore, to Jesus through Mary. This fundamental principle is strikingly displayed in the devotion to St. John the Evangelist, so highly recommended by Father Olier.¹ Who could be more appropriately assigned as a patron to the clergy than he who rested on Jesus' breast, and into whose heart Jesus, when dying, instilled the filial love which He Himself bore to His holy Mother? *Alterum Christum in cœna factum, in cruce Matri adoptatum.* St. John is a perfect model at all times, but especially on Holy Thursday and Good Friday.

In the Office of the Feast of St. John, the Church insists on this twofold prerogative of the Beloved Disciple: "Valde honorandus est beatus Joannes qui supra pectus Domini in cœna recubuit;² cui Christus in cruce Matrem virginem virgini commendavit." But though thereby St. John's feast is eclipsed by the solemnity of Christmas, still the feast of the disciple whom Jesus loved is fittingly placed near to that of the birth of the Redeemer. Perhaps we do not prize its celebration highly enough as one of the practical ways the Church has of telling us that we may learn from St. John how to give the Divine Child love for love. *Sic nos amantem quis non redamaret?* If "God so loved the world as to give His only begotten Son," we should love Him in return, as St. John taught us to love Him by word and example; for the disciple whom Jesus loved was certainly the disciple who loved Jesus, and who gave us this sublime definition: *Deus caritas est.*

Owing to the influence of painters, many conceive St. John's love as more tender than strong; they are possibly inclined to contrast it with the manly love of Paul for his Lord. This attitude, however, is not correct. The only reproach of John uttered by Christ is that

¹ "Item, Beatissimum Joannem Evangelistam alterum Christum in cœna factum, in cruce Matri adoptatum, ut patronum peculiarem advocabunt; et in ipso potissimum gratiam Eucharistiæ venerantes, eandem ipsam gratiam ad ejus exemplum in Domini pectoris fonte potare continuo enitentur" ("Pietas Seminarii," Cap. xi).

² "Dignum, quippe est ut qui a Christo præ cunctis mortalibus specialiter est dilectus, a Christi quoque affectoribus permaxime diligatur" (St. Peter Damian, *Serm. xliiv*).

he wanted to have the fire from heaven destroy the unfaithful cities. He was called *Boanerges* (Mark, iii. 17). But he alone of the Twelve followed Christ to Calvary after having protested that he could drink the chalice of his Master.

But still we like to visualize him resting on the breast of Christ at the Last Supper, drinking from this spring of love. We love to think of him as the friend of Christ who preserved for us the touching words of the Master, who, having loved His own who were in the world, loved them to the very limits of love, and opening His heart to them said: "I will not now call you servants, but I have called you friends" (John, xv. 15).

How vividly we remember when those words were addressed to us by the Bishop who conferred the priesthood upon us. We had been made priests in *æternum*; our trembling lips had uttered for the first time the dread words which transubstantiated the bread and wine into the Body and Blood of Christ. We had just received from the Bishop our first sacerdotal Communion, and, whilst we were enraptured in the sacred delights of a fervent thanksgiving, the Bishop broke this solemn silence and said unto us: "Jam non dicam vos servos, vos autem dixi amicos."

How often since that ineffable hour have we dwelt on the privileges and exigencies of this precious friendship! Friend of Christ—an *alter ego* with Christ! *Amicitia aut pares invenit aut facit*. This principle is staggering! Evidently, He did not find us His equals (*pares*); He had to make us such! And where did He find us when He took the first step in that friendship and made us other Christs—His *pares*? Very low indeed: "Lifting up the poor from the dunghill that He may place them with the princes of His people" (Ps. cxii. 7-8). The Prophet had said truly: "I have loved thee with an everlasting love, taking pity on thee" (Jer., xxxi. 3).

How unspeakable is the gift of this divine friendship! *Gratias Deo super inenarrabili dono ejus*. We remember that St. Paul called himself: *Paulus servus Dei*. We know that the Pope signs his letters: *Servus Servorum Dei*. We are told that to serve God is to reign (*Cui servire regnare est*). Indeed, it is a great honor to serve God! Still, the name servant is not the true name of a priest: "Jam non dicam vos servos, vos autem dixi amicos." The priest is another Christ. (*quæcumque accepi a Patre meo nota feci vobis*).

"As my Father hath sent Me, I send you." "As My Father loved Me, I have loved you. He is the light of the world. *Vos estis lux mundi.*" He says: "I am the Life;" and He sends us that souls may have life, and may have it more abundantly.

Because we are His friends, we are to be hated and persecuted by the world who hated Him. How comforting it is in those dark hours when our heart is disgusted with men's ingratitude, when we are tempted with discouragement and suffer from the abuse of false brethren—how comforting it then is to find our divine Friend ready to console us, making us feel that we have His sympathy, pressing us to His Sacred Heart. We understand, then, the truth of the words of the Imitation: "Unless Jesus shall be thy friend above all others, thou shalt be exceedingly sad and desolate."

How anxious, then, ought we to be to accept the exigencies of His friendship! "You are My friends, if you do the things that I command you" (John xv. 14). We will ask Him fervently and humbly: *Ne permittas me separari a Te.* But this is not enough. We will realize that our Friend expects us to be in partnership with Him, and not to let Him be the sleeping partner, but to consult Him on every project and make Him the inspiration and the life of everything, being assured that "our divine Partner will not abandon us if we pay Him the only ordinary courtesy of consulting His will and pleasure in a life which, after all, is His, because He has chosen us to be His own apostles."³

We will show our devotedness to our Divine Friend by compassion for the sorrows of His Sacred Heart. Who would have believed that we can have a love of compassion for our God? Especially will our divine Victim be pleased, if our compassion is courageous enough to take the form of expiation. Is it not strange if a priest can say every morning at the altar: *Hic est calix sanguinis mei*, and be so prodigal of the Blood of Christ and so sparing of his own—so hesitating about offering himself as an oblation to his crucified Friend, in body, soul and spirit with all his powers, energies and affections, in life and unto death? Where there is love, there is no labor (*ubi amatur non laboratur*). We do not love enough; we are not faithful to the rules of friendship. If our

³ Cardinal Vaughan, "The Young Priest," Chapter xi.: *The Priest in Partnership with Christ*.

friendship is compared to a flower, devotedness may be likened to the robust stalk of the lily, but the fine soft down, the sweet fragrance, the gorgeous hue will represent the delicacy of our friendship. Let us never be egotistic or self-centered in taking care of souls. They may be thankful for our zeal and show their appreciation; but our only attitude ought to be that of Paul: "I have espoused you to one Husband that I may present you as a chaste virgin to Christ" (II Cor., xi. 2). We desire only to give their hearts to Christ.

Another feature of delicacy is to show some appreciation of Christ's personal nearness. Cardinal Manning says that we should not have a memory, but a consciousness of our Mass during all the day, because we have a memory of a thing which is past, but of a thing which cannot pass away we must have a sustained sense, and this consciousness ought to control our life throughout the whole day.

We will delight in showing our love for our Friend by visiting Him often. Would that He could never address to us the reproach He made to His three disciples: "Could you not watch one hour with Me!" Or if He ever addressed it to us, that we could make up for it as nobly as St. John did, by following Him to Calvary.

We will love to make our immediate preparation for our sermons, kneeling before our Divine Friend in the Blessed Sacrament, so that we may have burning words to speak in His behalf. We will love to make use of His own very words, especially as they have been preserved for us by St. John. "*Cor Christi scriptura ipsius*," says St. Augustine, and our audience might then well say like the two disciples at Emmaus: "Was not our heart burning within us, whilst He spoke in the way and opened to us the Scriptures?"⁴

"The love of Jesus and Mary," said Père de Condren, "was so holy a love that it was meet that something of it should remain in the Church; and, in order to preserve it, St. John was put in the place of Christ, when He said to His Blessed Mother: 'Behold thy son'—thy son, not another son. Mary thus received him as her own son, and this son received her. St. John on his part, forgetting self to take the place of Jesus, continued to render to Mary the same duties and to serve her with the same filial love which Jesus showed her. Fain would I renew in souls this grace, this first odor of

⁴ Luke, xxiv. 32.

heaven, this singular benediction which was given at the beginning, but, as I am not worthy of the office, I beg our Lord to pour down His spirit abundantly on others who may accomplish so blessed a work."⁵

In his yet unpublished "Panegyric of St. John," Father Olier says: "As the most holy Virgin, though filled with the plenitude of the sacerdotal spirit, had not the sacerdotal character, and therefore could not exercise in her own person the functions of the priesthood, the Saviour gave her St. John on Calvary, not only that he might be a son to her in His place, but that, by the Holy Mysteries which he celebrated for her intentions, he might supply her with the means of satisfying the ardent desires of her heart for the establishment of the Church, as also to console her for the absence of her Son by the happiness she enjoyed of feeding on Him daily. This is why God does not leave the Holy Virgin St. Joseph as her guardian, or any secular person who had not been ordained priest of the New Law; He does not even leave her any woman for her guardian, as might have seemed more fitting in the eyes of the world; but He leaves her one who is both virgin and priest, a man who is pure as an angel, and superior to the angels by his office as sacrificer of Jesus Christ, an office with which he was invested that he might offer upon the altar the continuation of the Sacrifice of the Cross for the intentions of the most holy Virgin."⁶

John was given Mary that he might replace Christ to her, and consequently he was made another Christ. It was in view of the desolate hours of Good Friday evening and the following day, in view of the difficult years and trials of the Infant Church where Mary was queen, that St. John at the Last Supper received such an abundant communication of Christ's spirit—of the treasures of His Sacred Heart, that thus he might be another Christ for Mary.

This complete transformation into Christ is, it seems, what Father Olier calls the Eucharistic grace (the *conversio hominis in Christum*, as St. Thomas⁷ says). Thus was John truly made the son of Mary.

⁵ As Father Olier's biographer remarks: "M. Olier was one of those in whom it may be truly said this prayer was fulfilled" (Thompson, "The Life of J. J. Olier," p. 438).

⁶ Olier, "Panegyric of St. John." See the admirable panegyric of St. John by Bossuet.

⁷ *IV Sent. Dist. XII, Q. ii, art. 1: Proprius effectus hujus Sacramenti conversio hominis in Christum.*

The words of Christ: "Ecce filius tuus," were efficacious words indeed, but John had already been transformed into Christ, so that he might be a true son of Mary. But for Mary, we would not have the Holy Eucharist: "Caro Christi, caro Mariæ"; and, as a fitting return, the Holy Eucharist will make us true sons of Mary, because it will transform us into Christ.

We will go from the Cenacle to Calvary, and there, understanding better than ever and anywhere else how much Christ loved us who delivered up Himself for us, we will commune with Mary as John did. We will be anxious, as he was—on Calvary even more than on the way to Jerusalem—to drink the chalice of Christ and drink it to the dregs, and thus we will commune as he communed in the sorrows of the Mother of Sorrows.

We will be eternally grateful, especially at the altar, that we have been redeemed by the Blood of Christ, that we have been loved to such an extent that the charity of Christ constraineth us. We will see, as did John, that we must repay Him by giving our own life for our brethren. "In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren" (I John, iii. 16).⁸

And then, our reward: "The Virgin Mother will not forget that it is at the foot of the Cross, in her most terrible anguish, that she was proclaimed our Mother; and since a mother loves her child the more when this child cost her more tears, with what love, what tenderness, what devotedness shall she not love us who cost her the blood of her beloved Son! Her only ambition will be to form in us the image and virtues of this Divine Son, so that recovering Him in us she may love Him in us, and obtain for us the happiness of reigning with Him in Heaven transformed into His likeness by a life of imitation of His virtues and communion with His spirit. Thus, she could say even more truly than Paul: 'My little children, of whom I am in labor again, until Christ be formed in you.'"⁹

St. John's patronage may extend throughout our life, even to the hour of our death. We venture to quote as an instance and an inspiration the legend of St. Edward in the Roman Breviary (October

⁸ Cfr. Grimal, "Avec Jésus formant son prêtre," II, 329.

⁹ A. Tanqueray, "Les dogmes générateurs de la piété" (1926), p. 115. See Bossuet, "Sermon on Holy Rosary."

13th, Noct. II): "Joannem Evangelistam mirifice coluit, nihil cuiquam, quod ejus nomine peteretur, negare solitus. Cui olim sub lacera veste suo nomine stipem roganti, cum nummi deessent detractum ex digito annulum porrexit, quem Divus non ita multo post Eduardo remisit, una cum nuntio secuturæ mortis. Quare rex, indictis pro se precibus, ipso ab Evangelisto prædicto die, piissime obiit."

THE FUNDAMENTALS OF CHURCH BUILDING

By EDWARD J. WEBER, A.A.I.A.

Architect of the Cathedral of St. Joseph, Wheeling, W. Va.

VII. Church Decorations

What should be the effect produced upon us when we view the interior of the House of the Lord? What impression should it make? First of all, the interior should be such as puts us into the proper mood for communing with the Almighty. Our hearts should be raised on high. Thoughts of the noisy marts and of mundane things in general should be expelled from our minds; a feeling of quiet, peace and contentment should permeate the place which is to furnish a refuge for those who labor and are burdened.

As proper decorations have a tremendous influence on the minds of the faithful, interior decorations should be full of repose and dignity; yet, withal, their richness and splendor in color and gold should suggest something of the glory of the Lord of the Tabernacle. The decorator is thus called on to demonstrate the full scope of his thought and imagination while manifesting the utmost honesty and sincerity in the handling of his materials. The devotional atmosphere of the interior must be brought out supremely. The general effects which have been mentioned above, should be accentuated at telling spots in the edifice, and all should be so managed that there is a brilliant focus on the high altar in the sanctuary. All vulgar tawdriness, every hint of imitation or deception, all useless profusion of white marble, must be strictly eschewed. Onyx and lacquered brass should be used sparingly, while cheap, tinselly and gaudy effects in white and gold should be rigidly barred.

In figure painting, the pictorial and the realistic are to be avoided, as pertaining only to the easels of commercial and worldly art. Conventionalism and lack of perspective are the ideals to be followed in mural painting; it will thus be manifest to the beholder that the paintings are contained on a wall, and the walls will not have that weak, non-supporting and perforated aspect which results when effects of sky, atmosphere and perspective are attempted. These canons of mural art must not be tampered with.

Care must also be exercised not to nullify the potentialities of the architectural design, and not to conceal or falsify the construction by the decorative ornamentation. The scheme should be so conceived that a grand harmony of line and color is effected for the whole edifice, so that nothing can be added to or taken away without promoting a discordant note which would ruin the effect of the whole. The general scheme of color decoration must be one that coördinates with the architectural style of the surroundings, and emphasizes the strength of pier and wall, the rhythm of line and proportion, and the character of leaf and chevron on frieze, capital and moulding.

While it is not advisable to appropriate or imitate slavishly the bygone styles, yet, since the highest expression of Catholic Art is that of the Early Christian and medieval periods, the artist would do well to try and emulate some of the glow and spirit of the decorative treatment of these ages. For example, the artist may study with profit the marvelous mosaics of Rome and Ravenna; the murals of Giotto at Assisi, Padua and Florence; the frescoes of Fra Angelico and the Byzantine artists, and the stained and painted glass—the so-called limpid jewels—of the Cathedral of Chartres. Other notable achievements that merit attention are the decorations of the Capella Palatina at Palermo (Sicily), of St. Mark's at Venice, of the Hagia Sophia at Constantinople, of the Upper and Lower Church of St. Francis at Assisi, of the Church of St. Anastasia at Verona, and of the Cathedral of Monreale in Sicily, the gorgeous open timber trussed roofs of San Miniato in Florence, and some of the medieval English parish churches.

Some description of the systems and materials that were requisitioned to insure good results in church decorations may be here attempted. In the large Gothic edifices of Europe, the development of the architectural skeleton made windows of such great dimensions possible that the walls were reduced in large measure to mere piers, generally of stone on both the inside and the outside. Consequently, the colored embellishments in this particular type of church were obtained principally by the use of magnificent stained glass. The vaultings (or ceilings) of stone awaited invitingly the glorious tints from the painter's palette, although even here in some sections of Europe the brush was allowed to remain idle. For instance,

the development of the beautiful fan vaulting in England brought such a profusion of mouldings, tracery and carved bosses, that color was on some occasions hardly necessary. However, the open timber roofs of some of the Gothic parish churches of England more than recompensed for any lack of color in an occasional stone vaulted ceiling. These open timber roofs were of oak, profusely decorated with azure, vermillion and gold, and numerous magnificent carvings of angels and various symbolical ornaments bedecked their surfaces. On the blue firmament of the panels were often powdered gilded lead stars, with wavy lines rayed.

A simple color palette, containing (besides white and black) only five (5) colors, was used—in this respect imitating the lovely medieval painted glass. These colors were blue, red, green, yellow and chocolate brown. After the fourteenth century, gold to some extent replaced yellow, and was used to set out the edges of mouldings. Outlines were usually drawn in black, although sometimes dark blue took its place. Brilliant red panels alternated a great deal with ones of bright green. These were emblazoned with diapers and powderings of sacred monograms, symbols, etc. Along the friezes of the walls, where rested the trusses, were strung great texts taken from the Bible. No effeminate pale tints were used. Why indeed should they be? Had not the painter for his guidance the work of the Creator? He had only to observe the fiery sunsets, the brilliant plumage of some of the feathery tribe, the bright colors of the flowers of the fields. Could we ourselves do better than try to emulate these?

Although the Gothic cathedral with its great expanse of glass, its intricately moulded arcade, piers and arches, its rich triforium, and traceried clerestory, had no such need of color, yet there are examples of color used on stone capitals and pillars, and in fact everywhere. The soaring stone vaults were on occasion made awesome in their grandeur with gold stars powdered over a night-blue field. But in the countries of the South of Europe—where Gothic was an exotic style, so to speak—the great mural decorators matured and held sway. There the bright sunny climate developed an architecture of small windows which resulted in a great expanse of wall. Mr. Street, the English architect, complained that, in

some of the churches of sunny Spain, the small windows admitted so little light that he could not see to draw sketches.

The term generally used today to denote the painting inside the church is "fresco," but the term is misleading. There is only one kind of true fresco, and some existing paintings made by this method date from the fifteenth century. It is called "*al fresco*." "Fresco" is the Italian word for "fresh" (meaning in this particular case *fresh* or *wet* plaster). In true fresco, the paint is applied to fresh plaster, and thus the amount of plastering done daily must not be greater than the area possible for the painter to paint in the same period. The colors are dissolved in lime-saturated water, and thus penetrate quite deeply into the wet plaster, thereby making the color an integral part of the wall. As a flinty film develops over the colors (the film being deposited by chemical action), the painting is rendered permanent. In fresco, the colors do not become dark or faded as in oil paintings.

It is very seldom that this method of decorating is now attempted, as it is attended in most cases with almost insurmountable obstacles. There is, however, a method as old as that above-noted, and nearly akin to it. This is called "*al secco*"—"secco" being the Italian word for "dry." By this system the colors are dissolved in lime-saturated water as for "*al fresco*," but they are applied—not to a fresh or wet plaster wall, but—to a sand floated dry plaster wall of any age. The color does not penetrate the plaster to the same depth as in "*al fresco*," but, because of the fact that the plaster on the wall is moistened before the color is applied, the color does penetrate to some distance, and the same flinty film covers the surface of the colors, thus rendering them permanent. Because this method does not present the difficulties of "*al fresco*," it is a very desirable method for use today. The colors obtained by this system are durable, always retain their brightness, and can be cleaned by simply using a sponge, water and a suitable soap. Needless to say, such decorations can only be made on lime plaster—which, aside from other considerations, should be for acoustical reasons the only kind used in the church.

The practice so common today of painting with oil on canvas in the studio and afterwards glueing the finished painting to the wall is unfortunate. Nor is it alone because the method itself does

not properly lend itself to church decoration. It is also obvious that the life of the painting is the life of the canvas, whereas fresco endures. Water color for the decoration of the church should never be used, if durability is desired.

As already stated, it is part of the task of the architect to take charge of the interior decoration of the church or other edifice. When the plans for the edifice are being studied and drawn, the architect must visualize the completed edifice down to the minutest detail. His function extends far beyond the shell of the building. In fact, the architect who contents himself with erecting the shell, and voluntarily resigns the altars, decorations, stained glass and furnishings to untrained persons for selection, is one who sells his birthright for a mess of pottage, and is unworthy to bear the name of architect.

As the architect deals with the general scheme, plan, construction, mechanical equipment, proportions, mass, silhouette and ornamentation of the exterior of an edifice, so his is also the duty of taking general supervision of the design of interior furnishings and decorations of any kind whatsoever. As stated before in these articles, he is responsible, not only for making the building substantially built, mechanically perfect and properly functioning, but also for lending to its interior as well as its exterior elements of beauty, for without beauty the edifice serves a merely utilitarian purpose. Granting that the architect's additional duty is to make the church both pleasing to the eye and devotional, how is it possible for him to effect this unless he is commissioned to design and supervise the decorations of the interior as well as those of the exterior?

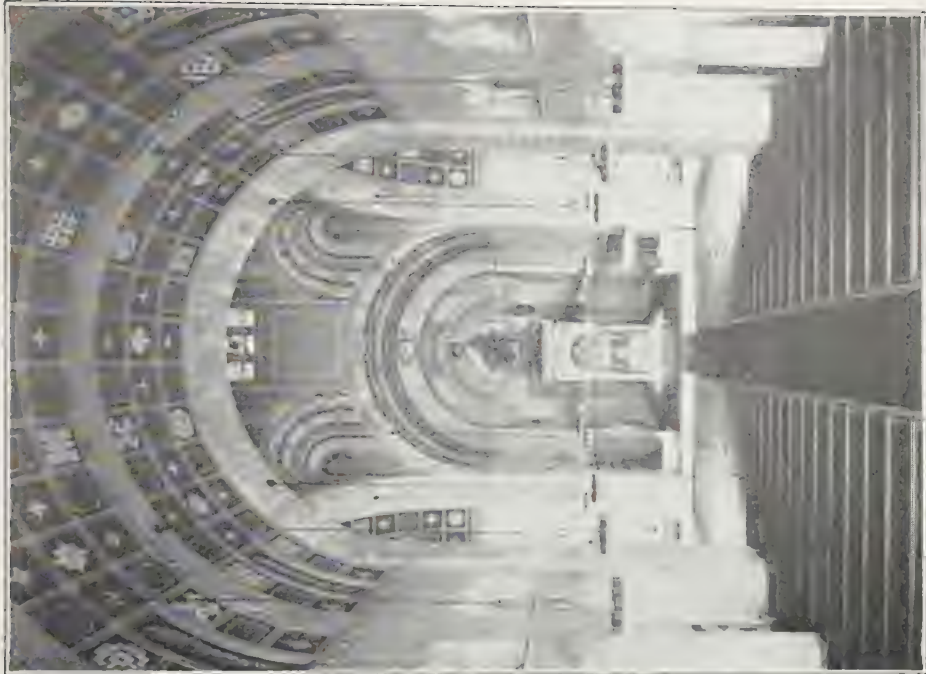
To leave a well-designed and correctly built new church without its mural decorations for a long period of time, is unfortunate, to say the least. The walls, the sanctuary and the windows of many a church that is otherwise noble and beautiful, clamor for color and ornamentation, pleading to be brought into harmony with the completed portions of the structure. And, unfortunately, thanks to some of the so-called modern decorators, many a nobly designed church today is in its effect only a poor spectatorium. The pity of it all is that the untrained parishioners have a proneness to set a high evaluation upon gaudy and bizarre decorative attempts. The theatrical in decoration, as in music, has a great appeal for the average

person, who, as is obvious, is not in a position to appreciate its absolute incongruity in the House of God. A certain proportion of the modern decorators really know better, but, being well aware of the above-stated fact, unqualifiedly cater to the vulgar taste for the tinsel and gold effects and the realistically drawn figures which violate every canon of correct decorative and mural work. The people are given what they in their ignorance prefer, without any attempt on the part of the commercial decorator to train them in the true traditions of art by surrounding them with that which is correct.

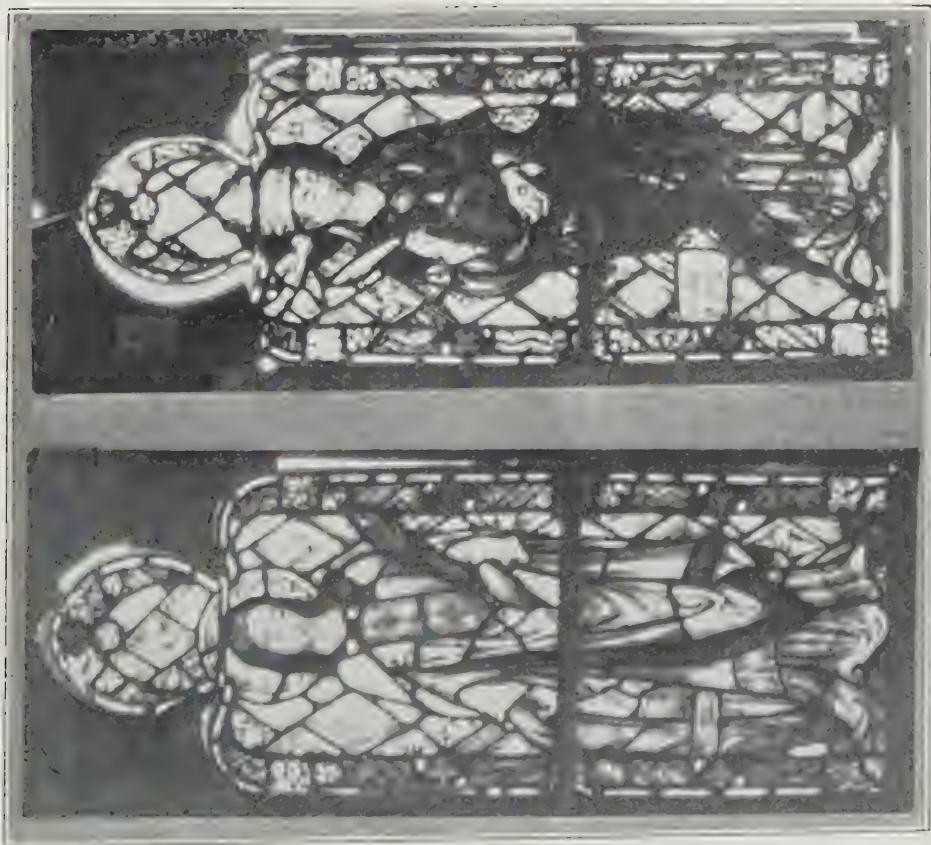
In a modern church built in a spirit inspired by the Romanesque or Byzantine style of the South of Europe, the modern mural painter has an exceptional opportunity awaiting him. A church of this type often contains a semi-circular apse, in which the high altar is placed. In this vicinity the murals should be preferably devoted to representation of the Triune God and the great truths of Christianity. The ceilings in the remaining portions, being symbolic of the heavens, are fitting places for the delineations of the nine choirs of Angels and the heavenly hierarchy.

According to the most ancient traditions of the Byzantine scheme of decoration, the first three of the nine choirs—*i. e.*, the Thrones, Cherubim and Seraphim—are devoted to God's perpetual love and adoration. The first-named are represented by winged wheels of fire, the second by six wings surrounding a head, while a full-length figure having six wings represents the last. The second division of the choirs of Angels—consisting of the Powers, Dominations and Virtues—have full-length figures with two wings for their delineation. The Archangels, Michael, Gabriel, Raphael and Uriel, represented by their respective symbols, make up the third division. The decorations of the Cathedral of St. Joseph, Wheeling, W. Va., illustrated in this article, demonstrate in a very impressive manner this style of adornment.

Wonderful color effects can be produced with marble. Of all materials used in decorating, marble because of its rich, rare and costly qualities has been from time immemorial considered one of the most preëminent. The most precious objects in the consecrated Catholic church (*i. e.*, the altars) are ordained to be made of marble or stone. One of the most fruitful sources for colored decorations of splendor today are columns of marble for arcades and elsewhere.



ST. JOSEPH'S CATHEDRAL, WHEELING, W. VA.
INTERIOR DECORATIONS LOOKING EAST



SACRED HEART CHURCH, BLUEFIELD, W. VA.
EDWARD J. WEBER, *Architect*
STAINED GLASS



INTERIOR OF HOLY CROSS CHURCH, HARRISON, N. J.



ST. JOSEPH'S CATHEDRAL, WHEELING, W. VA. PAINTING OVER ALTAR IN TRANSEPT

The early Christian basilicas and the Church of the Hagia Sophia are indeed made glorious by their wonderful pillars of rare marbles of various colors (no two alike) from Greece, Asia Minor, Africa, Italy and the Pyrenees Mountains.

Marble of the proper kind, color and texture can also be used very effectively for dados and wall linings. St. Mark's in Venice, the Hagia Sophia in Constantinople, San Miniato in Florence, and other famous churches have a great profusion of marble upon their walls, and some of the slabs are so set that they form beautiful lozenge effects with their veinings. Carved string courses or panels with inlays of varicolored glass, gold marble, and mother of pearl mosaics, render marble work very effective, if properly and artistically designed. Good effects can be procured by inserting brass inscriptions and bas-reliefs into marble backgrounds. Intarsia work (consisting of a marble field cut out in silhouette to receive a marble of another color), as practised on the walls and arcades in the Church of San Miniato at Florence, is also commendable. While this paper does not attempt to discuss floor work, it might not be amiss to call attention to the fine floor in the Cathedral of Sienna, the area of which presents the whole story of the Old and New Testament done in marble intarsia work.

To procure good acoustics in the edifice, it has become customary today in a great many churches to use a certain porous tile, which, if properly disposed, can be rendered not only of practical value but also of great value decoratively. These tiles come in various mellow shades and colors, and, with the addition of a few designs in colored faience tiles and inlaid mosaics or even paneled or terrazzo decorations, they can be brought to a major degree of beauty. Tiles can also be used effectively for dados and piers, if care is used in procuring mellow results.*

*The next article of this series will deal with "Altars".

ANSWERS TO QUESTIONS

WHAT BUSINESS DEALINGS ARE FORBIDDEN TO THE CLERGY BY THE CODE OF CANON LAW?

Question: Seeing in *THE HOMILETIC AND PASTORAL REVIEW* a discussion on Canon 142 and its application to clerics buying land for the purpose of selling it again for profit, I wish to put this case before you for an opinion: "Father X, pastor of a large parish, is building a church. He subscribes through an agency in New York City, and receives daily information through an Economist, who tells what the probabilities are in regard to the future of stocks and bonds, and points out what are the best to buy. He has an account opened with a stock broker, and carries a list of good stocks. He sells when a profit is to be made, and has made now over seven thousand dollars. All his correspondence is done by mail. He is doing this to add to his church building fund. His experience is that money can be made in this way by using one's judgment." Does Canon 142 of the Code forbid such dealings?

CONFESSARIUS.

Answer: Canon 142 states: "The clergy are forbidden to engage, either in person or through others, in negotiations and trading for their own benefit as well as for that of others." This law of the Code is not new; it merely restates an ancient law of the Church. The reason of the law prohibiting clerics to engage in business and trading is evident, for those who have dedicated their lives to the service of God and the Church should not be distracted from their spiritual duties by worldly affairs; nor should they allow themselves to become attached to the goods of this world, for by this attachment the desire for spiritual perfection is lessened or even extinguished. One may object that there is no such attachment where the purpose of making profits from business deals is for a good cause, and not for one's own personal enrichment. Even in this case the Church considers business and trading unbecoming to the clergy, for it engrosses them with many cares and anxieties, and may involve them in lawsuits and quarrels which are repugnant to their station in life.

From the various Decrees and Declarations of the Holy See on buying shares of stocks and bonds in business corporations on the part of the clergy, one may conclude that it is permissible to buy such shares and bonds, provided the clerics take no active part in the management of the business of the corporations, and do not buy the shares and bonds for speculation (*i.e.*, to sell them as soon as

they can make a profit on the sale). If they buy them at all, it should be merely for the purpose of investing their money for the purpose of deriving an income for their living. If at any time they do need the money and have to sell their shares of stock, or if they fear a loss by keeping the shares any longer because of depreciation of the same, we do not think that the sale is prohibited by Canon Law. The spirit of the law seems to be that habitual speculation for profit in the buying and selling of the shares is to be avoided by the clergy.

When there is question of investing monies which are church property, the pastor in charge of a parish is not permitted to invest it on his own authority in any manner; and he certainly may not expose the church funds to loss by buying bonds and shares of stock. The Ordinary of the diocese is the only one who has the right to say how church funds are to be invested.

We conclude that, if the priest referred to by our correspondent used his own money to buy shares of stock, he may indeed invest his money in that manner; but he may not buy shares with the intention of selling them at a profit, even if he intends to give the profit to the church. If he used the church funds for buying shares (even for mere investment of the money), he did wrong if he did not first obtain permission from his Ordinary.

PRIESTS BECOMING MEMBERS OF THE ROTARY CLUB

Question: In a small town where there is a certain amount of petty intolerance, the priest contemplates membership in the local Lions' or Rotary club, hoping thereby to create a better understanding between Catholics and non-Catholics. These clubs meet in the hall attached to the local Protestant church, and the priest knows that he will be invited to alternate with the Protestant minister in saying grace at meals. He foresees the possibility of being asked to say a few words of welcome to a new minister, or in other ways show that he is not "narrow." May the priest join the club?

SUBSCRIBER.

Answer: The forbidden "communicatio in sacris" with non-Catholic denominations (cfr. Canon 1258) has reference to the divine services of non-Catholics, in which a Catholic may not take an active part nor assist as one of the worshippers (the so-called passive assistance), unless in the latter case his civil office or other circumstances oblige a Catholic to show non-Catholics the courtesy of his presence at funerals, marriages, and similar solemn functions (cfr. Canon 1258, §2).

In the case mentioned by our correspondent, there is no question of official religious services of non-Catholics but merely of social affairs, and the circumstance that a meeting is opened and closed with a prayer does not make the affair a non-Catholic religious service. A blessing or invocation pronounced by the priest on such occasions cannot be considered as a religious service, and nobody does consider it such. A prudent priest who does mingle with non-Catholics in their social affairs can do a great deal to break down the animosity of non-Catholic denominations against the Catholic Church and the Catholic priesthood; and, if the priest watches his words and conduct, he can mingle with them without sacrifice of Catholic principle. One may admit that all the various non-Catholic religions do work for the honor of God and for leading people to God, though they are in error on many points of the teaching of Christ; but a Catholic cannot admit that the Protestant religions are as good as his own, as is evident from the principles of his Church.

BLESSING OF THROATS ON THE FEAST OF ST. BLAISE

Question: Is the use of the short formula for the blessing of throats, as given in the "Priests' New Ritual" (Murphy), permissible in the United States? The ritual indicates that it is, but a priest claims that this short formula is permitted in certain parts of Europe only, not in the United States.

Because of the change in the rubric in the new ritual, are we to understand that the candles used in the blessing of throats on the feast of St. Blaise need not be lighted?

SUBSCRIBER.

Answer: The same question concerning the short formula of blessing has been discussed before in connection with the Decree of the Sacred Congregation of Rites of February 1, 1924. In that Decree it is stated that the Sacred Congregation had been asked whether the short formula for the blessing of throats allowed to a certain diocese by Decree of March 20, 1869, may be used not only in that diocese but also in other dioceses, notwithstanding that the Roman Ritual has another formula. The answer was that the prayer and formula of the Roman Ritual is to be employed everywhere (*Acta Ap. Sedis*, XVI, 102).

As to the lighting of the candles tied together in the form of a cross and put under the chin of the persons whose throats are blessed, there is a difference in the rubric of the old and the new

Roman Ritual. The old edition mentions that the candles are lighted, while the new Ritual simply states that the candles in the form of a cross are placed under the chin. It has been the practice in many churches to light two candles on the altar while the blessing of the throats is given, and the two candles used for the blessing of the throats remain unlighted. Practically speaking, nothing else can be done in order to avoid the danger of setting people's clothing on fire or of spoiling their clothes with candle grease. Fortescue and other authorities consider it correct to light two candles on the altar, and leave the candles with which the blessing is given unlighted. The new Ritual evidently did not want explicitly to confirm or condemn the custom of leaving the candles unlighted, and therefore said nothing at all about the lighting of the candles.

MATERIAL OF THE SACRED VESTMENTS AND THEIR DECORATIONS

Question: Is it permissible to use synthetic silk in the manufacture of sacred vestments, burses, tabernacle veils, etc.? Must the lining of the sacred vestments be of silk? May hand-painted emblems, figures, etc., be placed on vestments, stoles, burses, tabernacle veils, etc., in place of embroidery?

SACERDOS.

Answer: From various Decrees of the Sacred Congregation of Rites (especialy nn. 2194, 3576, 3628 of the *Decreta Authentica S.R.C.*), it is evident that at least the outside of the sacred vestments, burses and tabernacle veils must be of silk. The lining may be of other material. Whether a composition cloth of silk and other material may be used in making sacred vestments has not, as far as we know, been decided by the Sacred Congregation of Rites, but it seems reasonable to say that if for the greater part the cloth is made of silk and has as good an appearance as silk cloth, it would be permissible to make sacred vestments of such cloth. The fact that the Holy See allows bees' wax candles which are not made of pure bees' wax so long as the candles have at least over fifty per cent. of beeswax, leads us to think that absolutely pure silk cloth is not required for the vestments. The decorations of the vestments, burses, tabernacle veils may be either embroidery or painting (cfr. *Cæremoniale Romano-Seraphicum*, n. 188). On black vestments the Church does not permit white crosses or other decorations in white color (cfr. *Cæremoniale Episcoporum*, lib. II, cap. II, n. I).

USE OF THE FACULTIES TO BLESS RELIGIOUS ARTICLES WITH INDULGENCES

Question: The Society for the Propagation of the Faith grants the following faculties to priests who are benefactors of the Society:

(a) The faculty of applying by "a single sign of the cross" the Apostolic Indulgences to beads, crosses, crucifixes, statues and medals, and the Brigittine Indulgences to rosaries;

(b) The faculty of blessing and attaching indulgences to the medal of the Immaculate Conception and to the medal of St. Benedict.

The following doubts as to the use of these faculties have arisen:

(1) In blessing rosaries and attaching to them the above-mentioned indulgences, is it necessary to make one sign of the cross to apply the Apostolic Indulgences, and another to apply the Brigittine Indulgences, and a third sign of the cross to apply the Crosier Indulgences? Or does one sign of the cross suffice?

(2) If the crucifix attached to the rosary is to be indulgenced, should a separate sign of the cross be made over the crucifix, or does one suffice to bless both?

(3) Is it necessary to use a stole and holy water in blessing rosaries, crucifixes, etc., with the above indulgences, and may the blessing be given in the rectory or any other place outside the church?

(4) If an indulgenced religious article is given to another after it has been used by the first owner, are the indulgences lost? Can one gain indulgences by the temporary use of indulgenced objects, while they remain in the ownership of another?

(5) Regarding the blessing of the medal of the Immaculate Conception and the medal of St. Benedict, the faculties state that the formula of the Roman Ritual is to be used. May these blessings be given in the rectory using holy water and stole, or is it necessary to bless the medals in church vested in surplice and stole?

HOMILETIC READER.

Answer: (1) If the faculties state that the blessing may be done *unico signo crucis*, the priest who has faculties to attach various indulgences to religious objects can attach the various indulgences by blessing the objects once. In this case, there is no necessity of repeating the sign of the cross for the different indulgences; it suffices that in his intention he determines what indulgences he wants to attach to the objects.

(2) One sign of the cross suffices to bless both the rosary and the crucifix attached to it, for they are two distinct religious objects though accidentally connected, and one can bless any number and variety of religious articles with one sign of the cross when no special formula is required by regulations of the Holy See.

(3) As to the use of the surplice and stole in blessing religious articles, the *Regulæ Generales de Benedictionibus* in the Roman Ritual say that, in blessing outside of Mass, the priest should wear

the surplice (over the cassock) and the stole of the color of the day, unless the Ritual states otherwise. The use of surplice and stole refers to blessings which have a formula or prayer in the Roman Ritual. Where the faculties state that the blessing may be done *unico signo crucis*, surplice and stole are not required. There is no rule prescribing that religious objects which must be blessed with a formula of the Ritual are to be blessed in church only; they may thus be blessed in the house. As to the validity of the blessing where a special formula must be used, the formula is essential, while the use of surplice, stole and holy water is not essential for validity of the blessing. In the faculties of priests belonging to the Sodality *A Sancti Josephi Transitu*, the application of the Apostolic and Briggittine Indulgences is to be done *ad formam Ritualis*, and the instructions attached to the certificate of reception into the Sodality direct that the formula of the Roman Ritual, Tit. VIII, cap. xxv (*Benedictio Imaginis Iesu Christi, vel B. Mariæ Virginis vel alius Sancti*), is to be used. The instructions add that in exceptional cases, when the priest does not have the Ritual at hand, the Supreme Pontiff has permitted that the priest may bless the article with the sign of the cross.

(4) As to the question whether religious articles which have been used by the first owner may be used by another person, or may be donated to another so that these persons can continue to gain the indulgences, the Code of Canon Law permits this, and thereby changes the former rule under which the first legitimate owner who used the articles could gain the indulgences, but if they were given to another, they had to be blessed again. According to the decision of the Sacred Penitentiary, February 18, 1921, sacred objects lose their indulgences only when they are sold or destroyed (*Acta Ap. Sedis*, XIII, 164).

(5) Concerning the blessing of the medals of the Immaculate Conception and of St. Benedict, the faculty makes it plain that the formulas of the Roman Ritual are to be used in giving these blessings. The use of surplice and stole and holy water is ordinarily prescribed, but it is not necessary to bless these medals in church. As we said before, the use of surplice, stole and holy water is not required under pain of invalidity of the blessing, and a reasonable

cause excuses from their use. The instruction of the Sodality *A Sancti Josephi Transitu*, speaking of the blessing of rosaries with the Dominican Indulgences, state that the stole and holy water may be used *ad libitum*.

STANISLAUS WOYWOD, O.F.M., LLB.

CASUS MORALIS

The Catholic Form of Marriage

By T. SLATER, S.J.

Case.—John, a Catholic, wishes to marry Mary, who has been divorced from her Protestant husband. Mary's mother was a Catholic married to a Protestant, and shortly after her birth Mary was duly baptized in the Catholic Church. Shortly after Mary's baptism her mother died, and her father brought her up as a Protestant. She now desires to be a Catholic and to marry John. Can this be done?

- (1) Who are subject to the law concerning the form of Catholic marriage?
- (2) What about the case?

Solution.—(1) *Who are subject to the law concerning the form of Catholic marriage?*

According to Canon 1094, only those marriages are valid which are contracted before the parish priest, or the Ordinary of the place, or before a priest delegated by either of them, and at least two witnesses.

Canon 1099 tells us who are bound to observe this rule and who are not so bound. The following are bound to observe it:

(a) all who have been baptized in the Catholic Church and all who have been converted to it from heresy or schism (even though either the former or latter afterwards fell away from it), whenever they contract marriage among themselves (Canon 1099, §1, n. 1);

(b) these same persons are bound to observe the Catholic form of marriage if they contract marriage with non-Catholics, whether baptized or not baptized, even after they have obtained a dispensation from the impediment of mixed religion or of difference of worship (§ 1, n. 2);

(c) Orientals are bound by it if they contract marriage with those of the Latin rite who are bound by it (§ 1, n. 3).

But non-Catholics, whether baptized or not baptized, if they contract marriage among themselves, are nowhere bound to observe the Catholic form of marriage; as also those who, having been born of non-Catholic parents although they were baptized in the Catholic Church, have been brought up from infancy in heresy, or schism, or infidelity or in no religion, whenever they contract marriage with a non-Catholic (Canon 1099, §2).

In this clause those are said to be baptized in the Catholic Church who were baptized with the intention of their being aggregated to the visible society of the Catholic Church—as Mary was in the case before us, for she had a Catholic mother. One who, born of non-Catholic parents, was baptized validly in the Church to which they belonged, would not be baptized in the Catholic Church in the sense of the Canon with which we are dealing (see Cappello, *De matrimonio*, n. 411).

(2) *What about this case?*

Mary was baptized in the Catholic Church, as has just been said, and from infancy she was brought up a Protestant by her Protestant father. She had also married a Protestant, from whom she has been divorced. Was her marriage valid or not according to the teaching of the Catholic Church? Whether now she is free or not to marry John, depends on the answer to that question.

We presume that the marriage in question took place after the New Code came into force on May 19, 1918. Mary's mother was a Catholic, while her father was a Protestant, and so she was not born of non-Catholic parents, and therefore she was not exempt from the law concerning the Catholic form of marriage. This is clear from the terms of the law, and the commentators are unanimous on the point. Cappello, for example, says: "Those born of a mixed marriage are not born of non-Catholics, even though the Catholic party may have fallen away from the faith" (*De matrimonio*, n. 701).

Wernz-Vidal comment on the clause "born of non-Catholics" as follows: "That is, both parents must be non-Catholics, those born of a mixed marriage are not comprised in the clause; such children must be baptized in the Catholic Church by virtue of the promises given and the obligations under which the parents lie" (*Jus canonicum*, V, n. 552).

Mary then, as the child of a mixed marriage, was not exempt from the law concerning the form of Catholic marriage. We presume that, as a Protestant, she married a Protestant outside the Catholic Church. That marriage was null for want of form. She has been divorced by the civil authorities. These facts should be submitted to the bishop, who will decide whether she is free to marry John, as seems clear in so far as our case is concerned.

ROMAN DOCUMENTS

PROTEST OF THE SUPREME PONTIFF AGAINST CERTAIN NEW LAWS IN ITALY

The Holy Father, Pope Pius XI, writes to the Cardinal Secretary of State that the Law of April 3, 1926, decreeing the institution of the "Opera nazionale Balilla" for the assistance and physical and moral education of the youth, and other regulations published for the execution of that Law, are not favored by the Holy See, because they encroach in a certain measure upon the affairs of religion and religious education, which is committed by Christ to none other than the Church.

The Holy Father, furthermore, protests against that Law, because it interferes with the so-called "Catholic Activities Organization," which has no political aims, but is religious only. Yet, the new Law demands that certain companies of Catholic Boy Scouts, who are but part of the general Catholic Activities Organization, shall be disbanded, namely, in all towns which have less than 20,000 inhabitants. The Pope declares that by the present letters he dissolves and disbands the companies which the law wants disbanded, and is confident that, as the Catholic Boy Scouts organized at his bidding, they will disband at his command. In the towns in which the law permits the Catholic Boy Scouts to exist, the Holy Father desires that the Boy Scout companies continue their successful activity for the moral and physical uplifting of the Catholic young men. The Pope desires this organization to be called by its Italian name "Giovanni Esploratori Cattolici Italiani," in preference to the foreign designation of "Boy Scouts."

As the new Law regarding the "Opera nazionale Balilla" withdraws many young Catholic men from a Catholic organization (the Catholic Boy Scouts), and as the Law calls for religious instruction, the directors of the organizations of young men formed under the "Opera nazionale Balilla" should be requested to confer with the Bishops of the respective districts, for the Bishops know their own priests, and who among them are best qualified for work among the young men. The Bishops may also, if they so desire, delegate

jurisdiction over the priests who will be assigned to this work to the Army Bishop of Italy, in order that their work may be supervised and inspected in the same manner as that of army chaplains (January 24, 1927; *Acta Ap. Sedis*, XIX, 41-46).

NEW VICARIATE APOSTOLIC IN CHINA TO BE IN CHARGE OF NATIVE PRIESTS

The Vicariate Apostolic of Ning-po in China is to be divided, and a new vicariate Apostolic created out of the separated territory and given in charge of native priests. The Vicariate is to be called that of Taichow (Letters Apostolic, August 10, 1926; *Acta Ap. Sedis*, XIX, 51).

INTRODUCTION OF THE CAUSE OF THE CHINESE MARTYRS KILLED IN THE BOXER RIOTS AND OTHER PERSECUTIONS

The Holy See has decided to investigate the Cause of an immense number of clergy and lay persons who fell victims to the Christian faith in China. There are two groups: (1) those who were killed by the Boxers in 1900 in the Provinces of Chansi, Hupeh, Shantung and Hunan; (2) those who were killed because they were Christians in four distinct persecutions in the years 1820, 1875, 1898 and 1904 in the province of Hupeh. Among these victims of the Chinese missions are four Bishops of the Franciscan Order, priests from the secular and the regular clergy, other clerics, Franciscan Missionary Sisters of the Blessed Virgin Mary, more than three hundred Franciscan Tertiaries, men and women of every rank and state in life, boys and girls, and even infants. The Sacred Congregation of Rites decreed that, if it pleases the Supreme Pontiff, a Committee for the Introduction of the Cause of two thousand four hundred and eighteen Servants of God be appointed. The Holy Father confirmed the Decision of the Sacred Congregation (December 10, 1926; *Acta Ap. Sedis*, XIX, 57-61).

PONTIFICAL APPOINTMENTS

The Rt. Rev. Timothy Joseph Crowley, of the Congregation of the Holy Cross, has been made titular Bishop and Coadjutor with the right of succession to the Rt. Rev. Joseph Legrand, Bishop of Dacca, in Bengal, India.

The following have been appointed Domestic Prelates to His Holiness: the Rt. Rev. Msgri. Edward Gerard, Peter Timmermans and Louis Duval, of the Diocese of Tucson.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Sundays and Feasts

FIRST SUNDAY AFTER EASTER

The Weapon of Faith

By H. J. KELLY, S.J.

"Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (I John, v. 5).

- SYNOPSIS: I. *The world is Christ's enemy, as seen from its treatment of Him, from His words, from the words of His Apostles and ascetical writers.*
- II. *Christ spoke of the world, not merely of His own time or as openly wicked, but of the world of the natural man, as it is by its nature and always.*
- III. *The strong influence of the world: the lesson that it conveys that man is to live for it and not look to anything above or beyond. How many Catholics succumb!*
- IV. *Faith in Jesus Christ and what it teaches. It is the weapon which will enable us to overcome the world. Our duty of exercising it.*

Jesus Christ always called the world His irreconcilable enemy. When He came into it, it knew Him not; and, when it came to know Him, it hated Him and rejected Him. And because of Him, it hated and rejected His teaching, His Apostles, His Church. In His discourse after His last supper He said: "If the world hate you, know that it hath hated Me before you. If you had been of the world, the world would love its own." These words were addressed, not merely to the Apostles who heard them, but to all who through them should believe; and they decide the attitude of the Catholic of every age towards the world. For St. John the Evangelist, who understood Christ so well, "the whole world is seated in wickedness"; and there is nothing in it but "the desire of the flesh, the desire of the eyes, and the pride of life." St. Paul sums up the relations of the Christian with the world in his own vehement way by saying: "The world is crucified to me and I to the world."

Now a Catholic might have difficulty in seeing all this. His own

experience of the world might not have left him with this view of it. He might then begin to consider that Christ and His Apostles were speaking only of the world of their own day. That world which did not know God, which was under the control of God's enemy, which crucified Christ and persecuted His Apostles—that world was certainly Christ's enemy. But the world has changed much since that time. Christianity has not been leavening it to no purpose for so long. There is, no doubt, much sin and wickedness in the world, but that is the exception and not the rule, and could not be fairly taken as representative of the whole. Many a Catholic of our day might consider that his own immediate world—that decorous, respectable, law-abiding, industrious world—could not in fairness be called the enemy of Christ.

THE WORLDLY SPIRIT IS INEVITABLY HOSTILE TO THE FAITH

Such a view would be simply false. For, when Christ spoke of the world, He did not mean only the world when it was openly wicked; there would be no need to call that His enemy. He did not speak of the world at its bad times and moods; He spoke of the world as it is always by its very condition of being. He spoke of the world of all ages and countries, the world in which His Church must labor and suffer, in which His faithful must live, and from which they can never fully escape. By the world Christ certainly meant the place which is the home of natural man, and the theatre of his activity; the world as he has made it and as he rules it. It would include the social world, the political world, the learned world; it would embrace all those spheres and conditions in which man—the natural man—plays so varied and active a part. Hence, ascetical writers of all ages have considered the three great sources of temptation to be the world, the flesh, and the devil; and the order in which they name them is not without its significance.

THE IMMENSE INFLUENCE OF THE WORLDLY SPIRIT

It needs very little experience or reflection to convince us of the strength and direction of the immense influence which the world must necessarily exercise on all who live in it. This active, busy world assails a Christian's senses from all sides. Through all the avenues of his mind and heart—through sight and sound and touch

and taste—it comes in upon him. It confuses and dazzles him; it tries to take possession of him and carry him away; it aims at absorbing him completely. It would cry down or crowd out all thoughts and considerations and values which do not come from itself. And insensibly, almost without argument, it preaches its lesson; it leaves an impression which is as definite as a teaching. It would teach us, first of all, that we should have esteem only for these things that we can see or feel or touch; for what is close to us and pleases us; for what we can experience or prove by common sense. It then goes on to convey the impression that there is nothing which counts but itself; that it is the end of life; that we must not look beyond it; that for it we should work and live. It would claim, then, that we should judge by its ideas; that we should accept its wisdom, its doctrine; should look to its approval and shun its condemnation. In a word, it would claim to be the ultimate thing in life—the thing for which we were made and to which we are subordinate.

This frame of mind is not produced all at once, for it is only insensibly that the supernatural is sapped. But, if there is no force to counteract it, the inevitable effect of the world—the spectacle and experience of that busy, tumultuous, successful world—is to weaken and to destroy all interest in anything higher than itself. It is thus the natural and inevitable enemy of all that order of things which Faith shows and guarantees—the supernatural grace, the soul, God. The influence of the world on that order of truth is always corrosive; it tends to destroy that which is greatest in life—and this apart from its express wickedness and formal incitements to sin. The world then of itself, even at its best, is the natural enemy of Christ; it is the seat of iniquity; it is the cross to which the true Catholic is ever attached.

ITS PERNICIOUS EFFECTS

How many Catholics are overcome by this potent, subtle influence! How many Catholics—almost without knowing it—come to accept this view of life almost completely! How many are gravely tainted by it! We know the symptoms well—a cold and critical faith, a grudging practice of religion, a censorious attitude towards the Church and its rulers, an indifference to all obligations

of religion except the very gravest. These are some of the symptoms of that disease of worldliness, even when it has not yet proved fatal.

"Now this is the victory which overcometh the world, your Faith." Here is the weapon by which we must counter the spirit of the world. Here is a defense and an antidote. We know what Faith is—that it is a supernatural virtue by which we believe on God's infallible authority whatever He reveals to us, though it be above and beyond human experience and reason. Faith, then, is one of the great channels of our knowledge. It opens up to us a new order of things. It tells us forcibly and peremptorily that the world we see about us—the world of the natural man—is not the only world, is not the highest world. These two views of life cannot both be true. To live by Faith is to despise the world; to live for the world is to reject God. Faith then overcomes the world by putting it in its place, by disposing of its claim to be the highest thing in man's life.

FAITH IN JESUS CHRIST THE ONLY ANTIDOTE

"Who is he that overcomes the world, but he that believeth that Jesus is the Son of God?" The central tenet of the Christian Faith is that the Word was made flesh, and that therefore Jesus Christ is the Son of God. Christ is to the world the authoritative revealer and witness of the truth about God. "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him." Thanks to Christ's revelation we know of God's love, of creation, of redemption, of the value of the soul, of the end of life, of the significance of sin, of Heaven, of Hell, of eternity. How forcibly this revelation disposes of the claims of the world; in its light how clearly we can estimate the true value of all that the world teaches and lives for! We must live in this world; we must needs remain exposed to its influence. But we must recognize that it is the irreconcilable enemy of our Faith; that it would rob us of God, of Christ, of Mary, of the Church, of our souls. Faith is the weapon which God has given us with which to oppose this strong insidious, ubiquitous enemy—and to conquer it. As we love God, as we value our immortal souls, we should exercise our Faith and make it strong and vivid. It is our most precious pos-

session; it is the foundation of all our spiritual life, and by its virtue we shall be enabled to say what Christ Himself said the night before His death: "I have overcome the world."

SECOND SUNDAY AFTER EASTER

Good Shepherds

By LAMBERT NOLLE, O.S.B.

"I am the Good Shepherd" (John, x. 11).

SYNOPSIS: Introduction: Christ is the Good Shepherd described by Ezechiel and David. He showed Himself as such by word and deed. Something would be missing in His perfection, if His work were not continued until now. He made provision for its continuation by appointing the pastors of the Church to the tasks of guiding, feeding and protecting His flock.

- I. The Task of Guiding. The pastors fulfill this task by teaching in His name with the assistance of the Holy Ghost. The power and grace are given in their ordination, and in a more perfect way in the consecration of a bishop. This power is exercised in the pulpit, in the confessional, and during pastoral visits to the homes in the name of the Good Shepherd.*
- II. The Task of Feeding. This is discharged partly by teaching, but in a more perfect way through the administration of the Holy Eucharist.*
- III. The Task of Protecting. The history of the Church is filled with striking examples.*

Conclusion: The faithful should appreciate the work and sacrifices of their pastors. Disrespect would offend God; imperfection in the priest imposes the duty of prayer. St. Paul's exhortation to the Hebrews.

The picture of a good shepherd was a familiar and an attractive one in Palestine. God Himself had already made use of it in the Old Testament, when He wanted to illustrate the love and self-sacrifice of the coming Messiah. Through the Prophet Ezechiel (xxxiv. 23) He promised: "I will set up one Shepherd over My flock, and He shall feed them. . . . And I will cause the evil beasts to cease out of the land; and they that dwell in the wilderness shall sleep secure in the forests." And David, filled with holy enthusiasm, sings in that charming Psalm xxii: "The Lord ruleth me, and I shall want nothing. He has set me in a place of pasture. He hath brought me up on the water of refreshment. For, though I walk

in the midst of the shadow of death, I will fear no evils, for Thou art with me. And Thy mercy will follow me all the days of my life." In the Gospel of today we learn from our Lord's own words that He is the promised Good Shepherd, and that He will fulfill that ideal even at the cost of His own life.

He enlarges on this ideal in the parable of the lost sheep, which the pastor carries back on his own shoulders (Luke, xv. 5). Every act of His described in the holy Gospel brings out the work of the Good Shepherd, who guides and feeds, heals, and protects every member of His flock, and finally gives His life for them, at the same time preventing His assailants from hurting one of them (John, xviii. 8). Yet, something would evidently be missing in the perfection of the ideal, if only the people who saw Him walk on earth, but not we also were to have a share in the labors and care of this Good Shepherd. It is, therefore, consoling to remember that even now He works in our midst through the ministry of those whom He charged to continue His pastoral work after He left this world, saying: "As the Father has sent Me, I also send you" (John, xx. 21); and again: "All power is given unto Me in heaven and on earth; going therefore teach you all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world" (Matt., xxviii. 18 sqq.). By this ordinance of His, He appointed as pastors over His Church the Apostles and their successors, who in His name and with His assistance are to carry on His work of guiding, feeding and protecting His flock until the end of the world.

THE TASK OF GUIDING THE FLOCK

Jesus Christ as the Good Shepherd guides His flock through the teaching office of the pastors of the Church. They are the shepherds, who, according to the Prophet Jeremias (iii. 15), shall "feed us with knowledge"; for this purpose Christ promised them eloquence and wisdom (Luke, xxi. 15). This is to be given to them by the Holy Spirit, who will speak through them. However, it is the truth of Christ Himself, who said: "He (the Holy Ghost) shall receive of Mine, and shew it to you" (John, xvi. 15). This office of teaching in the name of Christ and through the help of the

Holy Spirit is communicated to the pastors through the Sacrament of Holy Orders. Before his ordination the priest is instructed that it will be his duty to preach, and in the ordination itself the Holy Ghost is invoked upon him. The duty of guiding the flock of Christ by preaching is still more strikingly expressed in the consecration of a bishop (or chief pastor of a diocese), when the open Gospel Book is placed on his shoulders and his neck to signify the burden of preaching the Gospel and of watching over the other teachers of the Faith. After this his head is anointed with oil to signify the special graces of the Holy Spirit bestowed on him; so that, in the words of the consecrating bishop, his preaching—like that of St. Paul—may “not be in the persuasive words of human wisdom, but in shewing of the Spirit and power” (I Cor., ii. 4). And this guidance of our Lord through the pastors of the Church is not confined to the pulpit, but is also exercised by means of spiritual direction in the confessional, and in the pastoral visits to the homes, especially in time of sickness. On all these occasions the faithful must try to take the words of their pastors as those of the Good Shepherd, Jesus Christ Himself.

THE TASK OF FEEDING THE FLOCK

The words of God have a great inherent power, not only of enlightening, but also of strengthening the soul. Our Lord Himself told the tempter that the word of God is in itself a sustaining food for the soul. Thus, the feeding of Christ's flock is already achieved to a great extent by the preaching of the Gospel. But Our Lord has left a more precious and perfect nourishment for His flock; He wants to feed us with His own living Body. For this reason He made His pastors not only preachers of His truth, but priests and dispensers of His mysteries. He gave them at the Last Supper the power of consecrating the Holy Eucharist, so that from the rising to the setting of the sun the faithful should with little effort be able to partake of the delightful and refreshing pasture which the Good Shepherd has prepared for all the lambs and sheep of His flock. And when they are weak, or sick, or in prison, He charges His ministers to carry to them this precious sustenance, regardless of season or distance or dangers of death. For, when these ministers aspired to the honor and privilege of the priesthood, they

also willingly undertook its burdens and obligations. That they are able to discharge them, is explained by the fact that at their ordination the Good Shepherd inspired them with His own spirit of sacrifice and of zeal for the sanctification of God's flock. Thus, every Holy Mass and every Holy Communion is a work of the Good Shepherd, who is ever solicitous for our welfare.

THE TASK OF PROTECTING THE FLOCK

With the office of feeding is closely connected that of protecting the flock. Our Lord Himself gave up His life for His flock, and He sets Himself in contrast with the hireling, who by his cowardly flight delivers the sheep to their deadly enemy. The long history of the Church is full of striking examples of this courage inspired by heroic pastoral charity. The Apostles incurred imprisonment, scourges, insults and death, because they gave witness to the truth. Bishops, like St. Ambrose and St. Basil, stood up against the oppression of the weak; Popes, like St. Leo and St. Gregory VII, protected the unjustly persecuted against tyrants. In our own time, Pope Leo XIII and Cardinals Manning and Gibbons spoke out boldly in defense of the working classes against the sweaters and usurers.

But the chief care of the pastors is always that of souls, and they labor, above all, to prevent harm from threatening the spiritual life and welfare of their flocks. They thus spend many hours in the confessional to protect their flock against the spiritual enemies, and like wise and careful shepherds to cure them of their worst malady—sin. And, if it is a question of saving a soul by Baptism or Absolution or Extreme Unction, they will risk their lives according to the example and the command of their Chief; for at their ordination Christ inspired them with that spirit of the Apostles of which St. Paul says: "God has set forth us apostles, as it were men appointed to death" (I Cor., iv. 9). No earthly motive would be strong enough to make a young man consecrate his life to such a vocation; therefore, all the advantages we receive through our pastors we must refer to the grace, the care, the wisdom, and the love of the Chief Pastor, Jesus Christ.

THE FAITHFUL SHOULD APPRECIATE THE WORK OF THEIR
PASTORS

This does not mean that the faithful should slight the work and the sacrifices of our bishops and priests. These pastors are indeed bound to do all they can to make the faithful observe the commandments of God, but, if the latter are unwilling to listen to the admonitions, exhortations and reproofs which their pastors are bound to address "in season and out of season," as St. Paul writes to Timothy (II Tim., iv. 2), they shall fall under the condemnation of our Lord Himself, who said: "He that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me" (Luke, xi. 16). And, if we think that any of our priests do not measure fully up to the high ideal of the Good Shepherd, let us realize that the grace of God can be won by prayer; and that, if we think we see a lack of grace in them, it is our duty in justice and charity to offer fervent prayers for those that are our benefactors. If, then, our judgments are mistaken, at least no harm is done by our prayers either to ourselves or to our priests. Every pastor of souls will make his own the words of St. Paul to the Hebrews: "Obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief. For this is not expedient for you. Pray for us . . . And may the God of peace . . . fit you in all goodness, that you may do His will; doing in you that which is well pleasing in His sight, through Jesus Christ, to whom is glory for ever and ever. Amen" (Heb., xiii. 17 sqq.).

THIRD SUNDAY AFTER EASTER

Cross and Crown

By HUGH F. BLUNT, LL.D.

"You shall be made sorrowful, but your sorrow shall be turned into joy"
(John, xvi 20).

SYNOPSIS: I. Christ gave the Apostles a message of suffering.

II. The Apostles received that message.

III. We too must hear it, if we are to find true joy.

The words of today's Gospel are taken from Our Lord's discourse

on the occasion of the Last Supper. This particular passage was spoken by Him on the way to Gethsemani. It is easy for us in the light from the tomb of the Risen Saviour to interpret these words—this contrast of sorrow and joy. But what an enigma to the Apostles on that Holy Thursday night! It was all a strange paradox to them. The day came, however, when they understood the words and acted upon them. So too, if we are to be real followers of Christ, we must not only understand the truth he speaks, but make it our practical rule of life. And that message in simple words is: “No cross, no crown.”

CHRIST GAVE THE APOSTLES A MESSAGE OF SUFFERING

If Christ had but spoken of joy on this night when He had just filled the hearts of the Apostles with the glory of the Eucharist, it would have been a message they could have easily understood. The awful tragedy that was to take place on the morrow they never dreamed of, clear and precise though the prophecy of it was. They still had great earthly hopes in Him, still believed even up to the end that He would restore the Kingdom of Israel, still looked for the moment when He would proclaim Himself the great worldly leader. Why then did He talk thus of sorrow? Why did He talk of humiliation, persecution, rejection, even death? Trials and persecution! Suffering and death! And then in that chant of pain the note of joy! No wonder they could not understand it.

A few hours passed, and then they knew well why the Master had spoken of sorrow. Calvary came and went; Calvary with its gloom, its blood, its agony, its desolation, its despair—the end of their hope, the end of their world. The sheep were scattered far and wide by this visitation of the justice of God. He was dead, and they were abandoned. In those hours they must have wondered about His prediction of joy. But sadly they thought: “Never again can there be joy to Him or to us.”

The Easter sun rose, it beat down upon their chilled hearts where faith was dormant, and the seeds which He planted broke forth now into the light of life, into the new spring. Here was the springtime of their faith. Then came the glory of the light of the Holy Spirit, and the tender shoots multiplied into the harvest immeasurably rich. Now did they understand that Christ was truly

God, now did they grasp the full meaning of His prophecy that He would come to His glory by the way of the Cross, and that for them there was but one way to follow Him: "If any man will come after Me, let him deny himself take up his cross and follow Me." His message to them was written clear—the necessity of the cross in order to come to glory. No cross, no crown.

THE APOSTLES ACTED ON THIS MESSAGE OF PAIN

It is the great glory of the Apostles that they not only understood the message of Christ, but that they immediately set out to put it into practice. Christ had pronounced His decree upon them: "You shall be made sorrowful." They did not rebel against it, but rather sought to be as much as possible like to Him by taking upon their shoulders a cross as heavy as they could bear. They worried little about joy now; their love was pain. At once they set their feet on the way of the Cross, and over all the world they tracked the message of suffering with the blood of their footprints.

To say "Apostle" now is also to say "Martyr." Peter was crucified with his head down. Andrew, too, was nailed to a cross, and from this pulpit of pain preached the truth for two days before dying. Philip was fastened to a cross and then overwhelmed with stones. James the Less was hurled to his death from the pinnacle of the temple, his legs broken and his skull crushed. James the Greater was beheaded; John was put into a cauldron of boiling oil; Matthew was murdered while preaching the Gospel; Thomas was pierced to death with lances while preaching in India; Simon and Jude died martyrs in Persia; Matthias, too, suffered martyrdom; Bartholomew was flayed alive and then beheaded in Armenia; and Paul was beheaded.

To all of the Apostles, indeed, could be applied the words of St. Paul: "For I think that God hath set forth us apostles, the last, as it were men appointed to death. We are made a spectacle to the world, and to Angels and to men. We are fools for Christ's sake. . . . we are weak . . . without honor. Even unto this hour we both hunger and thirst and are naked and are buffeted, and have no fixed abode. And we labor working with our own hands; we are reviled and we bless; we are persecuted and we suffer it. We are

blasphemed and we entreat; we are made as the refuse of the world, the offscouring of all even until now" (I Cor., iv. 9-13).

Here is the history of these noble Apostles—work, suffering, sorrow, death. Where was the joy their Master had promised them? To men of earth, untouched by faith, it would seem that Christ's prophecy was vain, that He was but a false prophet, predicting joy for lives doomed to dishonored graves. But with our eyes of faith, with Christ's teaching in our hearts, with the memory of Calvary and Easter, we can see the moment when joy entered their lives, and—again the Christian paradox—that moment was when these stricken followers of the Master took up the Cross which He had laid down, and went forth to preach it to the ends of the earth, looking not for joy but for pain and death. What a strange thing to have their sorrow turned into joy the moment they willed to embrace sorrow! Yet that was what He predicted, foretelling the great eternal joy that awaited them when they laid down the Cross at the throne of God and receive the bliss that is never taken away.

WE MUST RECEIVE THAT MESSAGE IF WE ARE TO FIND JOY

All of this is a riddle to the world, but until we solve it, until we grasp its full meaning, we walk in darkness and live our lives in vain. Strange truth it is that unless we live lives of sorrow, unless we walk the way of the Cross, no joy can ever be ours. To the world all this is a joke; it is at least a strange, narrow doctrine. "Why be sad at all?" asks the world. "Why mourn, why weep, why endure pain unnecessarily? Life is for laughter, for song, for the satisfaction of the passions. Don't pervert life. Don't court misery. Don't be obsessed with the thought of sin. There is no sin; there is no judgment; there is no Hell. Don't be a kill-joy, with your ideal of a Christ on the Cross." And thus many go on in the flowery way of pleasure, seeking what sin and passion give, flattering themselves all the while that they are happy and free from care, till the night at last creeps on and turns that joy into sorrow. No wonder that the world cannot understand the joy of living a life of sorrow, the life of the Cross, for it reckons not with Calvary. But to us who believe in Christ it must be as clear as the noonday sun. Joy and sorrow are interchangeable terms in the Christian life. Live the life of the Cross, and the joy of life is yours.

But what is this life of the Cross? Do not think that it is necessarily torture, agony, degradation, martyrdom. For some of God's Saints it is this and even more. To all it is not so. But necessarily to every man it is sacrifice, it is submission to the Will of God. It is the patient bearing of sickness, the bearing of the death of loved ones; it is avoidance of sin; it is the service of God; it is keeping the commandments; it is love of God; in a word, it is a simple, sincere, holy Catholic life. This is the smallest cross that any man will ever find. To many of you your cross may be immeasurably heavier. God alone knows, when we start out to labor for Him, what is to be required of us before the sun goes down. But be it what it may, it is ours to do, it is our portion of life's sorrow. It is a hard, unbearable thing to the weak, unloving; but to the earnest, God-fearing man the sorrow of it all is transformed into a supernatural gladness.

Side by side with the angel of agony goes the angel of compassion. Tame enjoyment the world may call it, but who that tastes of the joy of the spirit, the peace of a good conscience, would exchange it for all the glory of the world, no matter what pain may be the price of it? Heavy, indeed, is any cross, but not all the crowns in the world could balance the least crown in the Kingdom of God.

FOURTH SUNDAY AFTER EASTER

Gathering Joy from Sorrow

By THOMAS M. SCHWERTNER, O.P., S.T.L.R.

"Because I have told you these things, sorrow hath filled your hearts" (John, xvi. 6).

SYNOPSIS: *Introduction: Christ promised the Apostles an inheritance of sorrow and persecution. But He also indicated how they could draw happiness from their suffering, for:*

- I. After suffering, our needs are simpler.*
- II. We recognize our joys better by contrasting them with our sufferings.*
- III. Crosses and afflictions lead us to seek inner, spiritual and heavenly joys.*

Dear Brethren: The Apostles had hoped during their three years' intercourse with Christ that He would establish an earthly kingdom in which they should play a very important part. They looked forward to honors, riches and joys, which would come to them, not only because of their position, but also because of their intimacy

with their Master. Many times they disputed amongst themselves like children as to who should enjoy the most honor and prestige in the coming kingdom. Our Saviour sought gently to disenchant them, to disabuse their minds of the golden hopes they hugged to themselves. He asked them whether they were prepared to follow Him through the dark night of suffering and misunderstanding, whether like Him they would be ready to undergo death for the good of their fellows. And when the final hour came, when He died upon the Cross, the Apostles knew for a certainty that theirs was not to be an earthly reign of their Master, and that their hopes regarding wealth and honors would never be realized. And just before the Ascension Jesus outlined clearly for His fold just what the future would hold for them. He saw the look of sadness that overspread their faces, betraying the profound disappointment of their hearts. But He promised them also that He would send the Holy Spirit. And amongst the lessons He impressed upon their hearts was the saving art of knowing how to turn sadness into joy. And, because the Holy Spirit dwells in our souls, He opens our eyes to an understanding of this same knowledge.

After the coming of the Holy Spirit the Apostles felt a great distaste in their hearts for the passing pleasures of life. They were living in a wicked world, all laboring with their hands, depending upon the alms of those for whom they broke the bread of truth. They did not balk at the idea of travelling to the uttermost corners of the world to spread the good news of salvation at the cost of much fatigue and danger. They had learned the precious lesson after the disenchantment of Good Friday of being satisfied with the minimum. They no longer chased rainbows for the pot of gold. They had a joy in their hearts which the world could not take from them. And the same thing very frequently happens to us.

AFTER SUFFERING, OUR NEEDS ARE SIMPLER

There is many a man who aspires to power and influence. Ambition fills him with a restlessness that drives him to any extreme. Sometimes he is even prepared to sacrifice his good name or self-respect in order to climb to a place of power. He is even willing to sacrifice a few years of his life in this quest, because he feels himself amply compensated by the power he can wield over his fellows for a few fleeting years. Then suddenly, in the twinkling of an

eye, he is laid low by an illness which affords him the time and opportunity to appraise the things for which he has striven. Where before he sacrificed sleep in his mad race for power, he now reclines on its soft wings; where before he recklessly squandered his energies on trifles, he now sees new joys in the possibility of doing the obvious and homely tasks of everyday life.

There is many a man who glories in social prestige. In order to exercise this superiority, he will not stop at anything, whether it be petty scheming, hardheartedness, persecution, the unjust circumvention of those who stand in his way. Then all of a sudden he is suspected by those higher up; he loses his prominence in his own little social world; the honors of yesteryear are withheld. Through this eclipse of misunderstanding, he awakens to the sobering fact that, after all, he has every reason to consider himself fortunate in that legal judgment was not passed upon him, or that in the legal process the truth of his work and worth was dragged into the daylight, or, at least, is better understood. No longer does he aspire for the seat of social eminence.

There is many a man who chases after worldly possessions. In order to amass wealth he slaves from morning till night, wearing out his bodily strength and suffering the light of his reason to dwindle down. Worshipping the golden calf, he has no eye or understanding for the real values of life. Then suddenly comes a fire or a storm or an earthquake, and the riches he has heaped up are engulfed or scattered to the winds. He stands naked in a world which holds its possessions tightly in its grip. Then he discovers that he has still within reach the countless opportunities which life offers. As soon as this knowledge becomes vivid, he sees in his misfortune a cause of joy, because it has opened his eyes to riches which are of far greater value than he had formerly possessed.

Since man is not in this world to be a political or social leader, since man is not to be a mere adding machine, but has been placed here to win an eternal crown by the right use of the things of time and sense, it is plain that God in His wisdom must send crosses and trials in order to sober man's giddy mind and fickle heart.

JOYS ARE BETTER RECOGNIZED WHEN CONTRASTED WITH SUFFERINGS

There is many a man who has been raised in the bitterest and

shabbiest fashion, with barely enough to subsist on, under the heavy necessity of laboring in the sweat of his brow, often without just reward or adequate remuneration. And, perhaps, of the little which life offered him, much was snatched from his calloused and eager hands by sickness and misfortune. Then, one day good fortune—as we so often call God's blessings—overtakes him. His golden dreams come true. Everything he touches turns into gold. But just because he has been chastened in the school of poverty and adversity, he enjoys to the full the success which now attends his smallest efforts. Had he never known what it is to go without the comforts and luxuries of life, he would be as sodden and *blasé* as the children of the idle rich.

There was many a man for whom war was only a meaningless word. Peace had reigned so long in the land that he had lost consciousness of its boon and blessing. He took peace for granted. He lulled himself into a state of false security. Then all of a sudden the clarion call to arms rang out and he with his fellows sprang to arms. With light step he followed the music that led to the battlefield. He underwent the hard regime of the camps and the fearful drudgery of the trenches. He was searched to his innermost soul. Then peace returned to the land, and he appreciated to the full just what a loving dispensation of God's goodness it is when the nations agree to understand themselves and adjust their misunderstandings amicably.

There is many a man who has never felt the pangs of hunger. Bountiful nature has supplied him not only with the things he needs, but also with many things he might well do without. Then a famine comes upon a land; he must eliminate the rarer foods; he must go on small rations; he must actually know what it is to feel the gnawing pain of starvation. When once again the earth gives forth its fruits, this man will not be one of the foolish kind who thinks it right to disregard thrift and foresight.

There is many a man who has never been stretched upon the rack of suffering. From youth he has never felt an ache or pain. He has simply been bursting with physical health and vigor. For him comes the day of suffering and the long nights of sleeplessness. The body which he so long disregarded takes its revenge, and he must forego many a thing in order to give it a chance to mend. During his days of convalescence he begins to realize what a blessed

thing it is to have a human machine that works easily, smoothly and rapidly under the dictation of his will. And he enjoys his new-gained health as one of the greatest human blessings on this side of heaven.

CROSSES AND AFFLICTIONS LEAD US TO SEEK SPIRITUAL JOYS

Just because God is good and just, because He knows how we can best learn the blessings of life, He sends us crosses and afflictions so that we may learn by contrast what joy there is in kissing His hand that reaches out good things to us.

The sufferings, fears and cowardice of Holy Week turned the minds of the Apostles in an entirely new direction. The Good Master for all His three years' teaching did not accomplish what His suffering brought home to the hearts of His own. After they had looked upon the broken body of their Master, they would have none of earthly happiness and sensuous joys. Thereafter they would seek inner, spiritual and heavenly joys. And precisely the same thing happens to many of us poor mortals.

Many a man is denied the chance of finding exterior happiness in dancing, amusements, social converse or family life. He is condemned to live alone and apart. Like Cardinal Newman, he finds himself most lonely when thrown into the mad rush of life. And surely it is the wise man who, realizing his plight and circumstances, says to himself: "I will seek inner joys in the following of Christ in poverty, loneliness and suffering. I will find inner joys in prayer and attendance at divine services. I will find a heartjoy 'in spending myself and being spent' for the sake of the brethren."

Many a man is nailed to a cross of physical suffering. He cannot enjoy the pleasure that comes from healthy exercise and honest employment. He knows not what it is to be out in the open spaces in the early watches of the morning, gathering from nature the things which it produces so lavishly. And, surely, he is the wise man who then says to himself: "I cannot dodge suffering. Therefore, I will support it in such wise as to merit the unending joys of heaven. I may never hope to work with my hands for the things necessary for life, and hence in patience and submission to the Divine Will will seek to win heaven."

Many a man is born in dire poverty. With all his planning and working he cannot wrest from nature the things his heart craves

for. Luck seems not to attend his best efforts. A sickly blight overspreads everything he does. And, surely, he is again a wise man who says to himself: "Of course, I am poor and shall probably always be poor. An all-wise God knows that riches would turn my head and spoil my heart. Therefore, I will accept my poverty joyfully—nay, I will love it, even as did the Poor Man of Assisi, because at death I can take nothing but spiritual possessions with me. And these I can gain if I use my hands, not to gather earthly goods but spiritual possessions."

If suffering never laid its heavy hands upon us, we should probably never feel rise within us such inspiriting and consoling thoughts. All of us have heard stories of the medicinal properties of affliction. Most men cannot stand up under prosperity. Success spoils many a noble character. This is the reason why Job cried out: "Blessed is the man whom the Lord chastizeth." And Isaiah: "In anxiety man seeks Thee." Therefore, whatever comes to us from the hand of God, we should look upon as a mark of His desire to draw us closer to Himself. "This is the will of God: your sanctification." Since suffering is the most universal of the laws of nature, let us seek to extract from it spiritual profit, which will afford us joy here and hereafter.

FIFTH SUNDAY AFTER EASTER

Charity in Speech

By JOHN CARTER SMYTH, C.S.P.

"And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain" (James, i. 26).

SYNOPSIS: I. Today's Epistle should make us realize the seriousness of uncharitable speech.

II. The example of Christ in this regard.

III. This text does not refer to especially outrageous sins of the tongue.

IV. Our conversation is a measure of our love of God.

V. We must render a strict account of our uncharitable conversations.

It is not a light thing of which St. James speaks in today's Epistle, when he tells us that sins of the tongue evidence a vain religious life. True, these are everyday offences about which few consciences are disturbed, and which disturb but little those who are at all concerned

by them. But the fact is that sins of the tongue represent a wide, devastating evil, which, because it destroys love, does violence to the Kingdom of Christ, and thereby merits the condemnation of the inspired writer: "Detract not one another, my brethren. He that detracteth his brother or he that judgeth his brother, detracteth the law and judgeth the law."

This is but saying anew the constant teaching of the Master, that the love of neighbor is at once the evidence and measure of our love of God. It is of course a needed lesson, for nothing seems more difficult than a persevering charity towards our fellow-man, especially in the matter of evil speech.

There is a strong tendency to substitute all sorts of religious observances, in place of a charity which will control judgments and words concerning our neighbor. It is a tendency found even in the devout, for many will be fervid and lengthy in religious devotions, so long as they are not disturbed in such enmities as they hold towards their fellow-man.

THE EXAMPLE OF CHRIST

In this, as in all that pertains to sanctity of life, Christ gives us an example: "Who when He was reviled, did not revile: when He suffered, He threatened not: but delivered Himself to him that judged Him unjustly." And in this He has left us "an example that you should follow His steps."

Assuredly, we do not walk in His steps if we speak evil, even under the lash of injustice—much less, when unprovoked. From His pulpit on the Cross, He leaves us this commandment: "That you love one another, as I have loved you." In His love of us there were no harsh words, no censoriousness, but a great gentleness and a constant charity.

St. James is forthright in expressing this teaching: "If any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain." Note the Apostle speaks of a man who "thinks himself religious." Manifestly, one who is punctual and faithful in religious observance; a man who seems to himself and to others a true worshipper of God and even devout in his life—presumably not a fakir, a liar, or a hypocrite. There is an element of sincerity, for he is "deceived in his own

heart." St. James says of this man that his "religion is vain"; so that, if after years of this seeming worship and service of God, this apparent devotion to religious interests—if God call him, when as yet he has not learned to bridle his tongue by the law of charity—all his religious work would have been in vain. The habit of cruel judgment and evil speaking would have destroyed the heart of his devotions.

THE APOSTLE DOES NOT SPEAK OF OUTRAGEOUS SINS ONLY

Yet, St. James does not refer to any outrageous sin of the tongue—not to blasphemy, or lying, or unclean talk, such as destroys innocence. His reference is simply to a control of the tongue, a bridling of it, so that it will not be unchecked and untrained in those assaults upon justice and charity which destroy the love of God, by first destroying the love of man.

It is a sorry commentary on our Christian life, that conversations are seldom carried on without reference to acts of our neighbors—and, more particularly, to what is evil in their acts. For it would seem that evil actions are much more stimulating to conversation than actions which are good. Else, how explain the swift spread of evil rumor—the eagerness with which it is heard, and the alacrity with which it is passed on?

Here we have an almost universal sin, it would seem, finding expression among every sort and type of humanity—young and old, learned and unlearned, religious and unreligious alike. It affects every manner of excuse. It pretends to be harmless, because the evil word is said only in jest, or it has no malice because told to one in secret—but very shortly it spreads to many others. Sometimes it affects a degree of righteousness, and in a fervid denunciation the evil thought is revealed.

OUR CONVERSATION IS A MEASURE OF OUR LOVE OF GOD

All the while the judgment of God stands against this habit. "If any man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he seeth, how can he love God whom he seeth not?" This is the malice of evil speaking that it is a sign of unlove, which is a denial of Christ—and an evidence of a conceit that holds nothing in common with Christ.

It is a part of wisdom to remember, too, that not only by word can the evil thought be spoken. Often a look, a tone of voice, a sneer, may be more effective in spreading evil than the spoken word.

Equally important is the thought that those who listen eagerly to evil speech, become accomplices in its guilt. The duty of a Christian is to rebuke the habit of evil speech by a reproving silence, or by a word of admonition. Few have the courage to go on with an evil story in the presence of unresponsive hearers.

Christ Himself tells us "that every idle word that men shall speak, they shall render an account for it in the day of judgment; for by thy words shalt thou be justified; and by thy words shalt thou be condemned." This is a serious passage for the speakers of evil. How shall they who destroy the bond of love, answer for their words in that Great Day!

And is it not a fact that men seldom repent of these sins of the tongue? Scarcely ever is a serious effort made to repair the evil of a wrong word. Yet, how can there be repentance without reparation? Hardly ever does a penitent confessing the sin of theft, refuse to make restitution. But how different the penitent who confesses evil speech, when advised to repair an injured reputation! Yet how light a thing is the loss of money, when compared to the loss of a good name! If the Gospel be our guide, then in the Day of Judgment censorious words will have a far different significance from what most men accord them now.

We know all good to be a shadow of the eternal good, and all evil a forecast of eternal evil. Is it not a fact that, when this brief life is over, evil speaking will continue only in Hell? Why then cling to habits of which then you will be ashamed? Cannot we now imitate the words of Jesus, who ever spoke words of tenderness and love; even as we hope in that other day to sing the eternal hymn of love?

CONFERENCES FOR THE HOLY HOUR

BY GEORGE H. COBB

IV. *Per Mariam ad Jesum*

We seek Jesus, and we find Him in the lap of His Mother. In the hour of joy we see the Divine Infant with His tiny arms flung

around Mary's neck, whilst she imprints a thousand tender kisses upon His baby cheek. In the hour of gloom we see the dead body of the Man of Sorrows lying on Mary's knees, as she holds out her hands imploringly, begging us to spare her Child so maltreated with the wounds of sin. Our Lady of Lourdes does not carry the Child. As if in recognition of this, in the Rosary Chapel and over the High Altar there is a great Mosaic of Our Lady of Lourdes inviting us to the tabernacle at her feet, as though she would say: "You ask me where is my Divine Child? Lo, here He is!" So Mother Mary is for ever sweetly leading us to the doors of the tabernacle. She leads us to Jesus, and then says to us as to the stewards of the Marriage Feast: "Whatsoever He shall tell you to do, do ye." Every coin of the nation bears stamped upon it two impressions, one on either side. Devotion to be genuine must have two impressions stamped upon it, a love of the Blessed Sacrament and a love of Mary. Here the Saints are our models. The Lady Altar has reëchoed with their tender cries of love to Mother Mary, even as the Sanctuary has been filled with their burning ejaculations of devotion towards the Fruit of her Womb. The same way that brought Him to us, brings us to Him, and that way is Mary. Our lives are colorless and common as water until Mother Mary turns to Him imploringly and says: "Son, they have no wine." And lo! the miracle is worked, and our lives become useful, rich, full of the wine of devotion.

In the Middle Ages, the faithful gathered at eventide to sing the praises of Mary. The Mother of us all used this as a means to lead her children gently to her Son, for the present-day Benediction is the outcome of those pious meetings of the Middle Ages around Mary's statue or picture. Lourdes is the startling modern instance of the same truth that Mary leads us to Jesus. Devout lovers of Mary the world over hasten to her Pyrenean Shrine, that they may pray at the blessed spot hallowed by the feet of the Immaculate One. She leads them to Jesus, for there is no Procession of the Blessed Sacrament in the world like the Procession which takes place daily at Lourdes during the season. The massed crowds in the Rosary Square, the long line of sick on their beds of affliction, the blessings of the sick with the Monstrance, the piercing cries of the multitude, vivid with faith and throbbing with hope, cries to the Heavenly

Physician for healing—these things make Lourdes the haunting memory of a lifetime. And Mary smiles sweetly as she gazes upon the crowds she has led to the feet of her Son; she whispers into His ears, and the bonds of man's apathy and indifference that bound Him are broken asunder by the prayers of Mary and her children; He stretches forth healing hands, and the sick are made whole. The motto of Lourdes is: "Through Mary to Jesus."

A mother feeds her little ones with milk from her breast. Mary feeds her children with the Fruit of her Womb, drawing them irresistibly to the altar rails. There is nothing calculated to solidify devotion to the Blessed Sacrament like devotion to Mary. During the thirty years of His Hidden Life He told her a thousand secrets unknown to man, so that she plunged deeper into the unfathomable depths of the Divinity than any other mortal could possibly hope to do. She longs that we should share with her some of these secrets, that we should lead a hidden life along with Him, in order that He might impart to us the knowledge of the Saints who came to know Him, to love Him, to serve Him wholeheartedly, during those silent and precious hours spent at the foot of the tabernacle. Mary was silent, and treasured all His sayings in her heart. A golden lesson in our visits to the Blessed Sacrament. Too often we do all the talking and none of the listening. For a while during the visit, let us remain silent that He may speak, prefacing the silence with this earnest ejaculation: "Speak, Lord. Thy servant heareth."

"Oh Mother Mary, as a little child I come to thee during thy Month of May, that you may tell me all about the Little One thou fondest at thy breast. As I listen, my heart is inflamed with love, and I also would bear Him in my arms, and whisper a thousand little nothings into His ear. And lo, thou pointest to the altar rails, where He leaps into the heart that loves Him. There indeed I can caress Him at my pleasure, and you will help me to say sweet, loving things to Him such as you murmured on the first Christmas Night."

Book Reviews

FRANCISCAN EDUCATIONAL IDEALS

The Reports of the Franciscan Educational Conference* grow in value from year to year. The Eighth Annual Meeting, consisting of seven sessions, was held early in July, 1926, at Floyd Knobs, Indiana. In its papers and discussions is embodied one of the broadest and most thorough studies of the spiritual life which has so far appeared in this country. We have here the interesting spectacle of a group of men cherishing Franciscan ideals, to which they have bound themselves by vow—Friars Minor, Capuchins, and Minor Conventuals—gathered to discuss in unison the very questions on which they are popularly supposed to be at variance. There is hope for a return to God for our generation when groups of such size, and representative of such numbers of men, can be assembled to consider the hidden ways in which God deals with the soul, and the means of rendering themselves more acceptable in His sight. It is more than an act of faith: it is hope and love as well. Their purpose was evidently far removed from the vague quest of obscure subtleties, the blurred image or cryptic feelings which the ill-understood word "mystic" is apt to produce. Rather, they were concerned with the true higher road to the Citadel of Grace, and with the actual devices ("instruments," St. Benedict styles them in his Rule) advantageous for personal spiritual improvement.

The occurrence of the seventh centenary of the death of St. Francis made this topic an auspicious one for this year's meeting. In the Report we find, in the first place, a careful study of the asceticism and mysticism of St. Francis himself. With genuine humility the distinction is accepted which Chesterton has expressed: "It has been said that there was only one Christian who died on the cross; it is truer to say in this sense that there was only one Franciscan, whose name was Francis." The asceticism and mysticism of the Franciscan Masters, although imbued with the spirit of St. Francis, is nevertheless set off against his own by a qualitative distinction which leaves Francis transcendent in such heights as it is unlikely that anyone will ever be called by God to reach again (cfr. *Report*, p. 39). Father Antony Linneweber, O.F.M., finds in him a series of paradoxes: ascetic, yet happy; poor, but possessing all things; never less alone than when alone; free in obedience; desolate, yet the spiritual father of the largest spiritual family in the Church. "A life of triumph," he says, "is in

* *The Franciscan Educational Conference: Report of the Eighth Annual Meeting*. Published by the Conference. Office of the Secretary, Capuchin College, Brookland, Washington, D. C.

store for every man, if only he will devote his whole time to preparation and never interfere with the arrangements of Providence." The question of the union of Francis with the Catholic Church is rightly left out of consideration; for among those who attended this Conference such a question does not arise. But the account given of his acceptance of deacon's orders, his respect for the priesthood and submission to the Holy See, leave no ground for those who (like Cuthbert Wright) assert that he founded a church within the Church. The fact is that the consecrated religious, men and women, have always been the unmistakable evidence of the mark of sanctity in the Church. During a great part of the Middle Ages, the Church could point to the monasteries for this evidence. But, with the advent of Francis, it was carried into the streets, and people said: "There goes a holy man!" "His protection," says Father Antony, "was to be, not the enclosure, but the knowledge, love and service of Jesus Christ." Franciscans, therefore, have no monasteries; their houses are merely the local dwelling-places of the Friars.

Francis left but a simple rule. The Franciscan Masters, however, have developed a veritable science of the spiritual life. Greatest of all among them is St. Bonaventure, who, as Pope Leo XIII stated, in this field is *facile princeps*. Father Edmund Krautkraemer, O.M. Cap., read the paper on this subject. He examines the line now drawn between asceticism and mysticism, and treats of them separately. Franciscan spirituality is primarily effective; it is led by the Divine Goodness. "Love is the distinctive mark of the Franciscans, as adoration of the Benedictines, preaching of the Dominicans, and Christian Apologetic of the Jesuits." The object of this love is Jesus Christ the God-Man, in the crib, on the Cross. Poverty is the ascetic practice which leads to contemplation and gives power to the work of the ministry.

The mystic element is the fruit of the gifts of the Holy Ghost; the mystic union reaches its height in ecstatic love. St. Bonaventure notes six stages of contemplation. From the visible creation we rise to God; we find His supernatural image in the soul: we behold Him in His Unity, and finally in His Trinity. On mental prayer, the method of St. Peter of Alcantara is described at length, and its advantages pointed out. It is argued that prayer is a work of the heart; the necessity of reflection or meditation is admitted, but this necessity is entirely relative, and is subordinate to the essence of prayer. The manner in which Father Richard Brunner, O.M.Cap., author of this section of the Report, brings before us in review the Franciscan leaders in the spiritual combat, is delightfully instructive. The "Imitation" of Thomas à Kempis is classed as Franciscan in its teaching. There is a consoling charm in the reply of Bonaventure to Brother Giles: "A poor

woman can love God more than a great master of theology." Nor is Brother Giles slow to make the application: "You poor, simple, ignorant old women, love our Lord Jesus Christ, and you can become greater than Brother Bonaventure."

The Franciscan Retreat is explained, and an outline given for a "Progressive Course in Ascetical Theology." This is intended to cover the period of the novitiate and the preparation for the priesthood. A return to Franciscan ideals in the education of clerics is urged by Father Cyril Piontek, O.F.M. An extensive bibliography (in addition to the works consulted by each writer) is the work of Father Victor Mills, O.F.M. It is arranged by centuries; for the first century of the Order's existence, the sermons are included, since in them some of the choicest gems of Franciscan spirituality are to be found. It is invaluable to every student of the spiritual life.

In the proceedings of the third session (p. 25) we note the name of the Spanish Cardinal, Quinonez, O.F.M., as standing out prominent in the process of revising the Breviary and the Missal. There is no doubt but that his edition of the Breviary was among the provocative causes of the reform of Pius V. In the 1535 edition, he abolished versicles, responses, chapters and antiphons, leaving only the psalms and three lessons, one each from the Old and the New Testament, and one a homily or a brief life of a Saint. Pope Paul III gave private permission for its use. Cranmer used it for the first Book of Common Prayer; Batiffol ("History of the Roman Breviary," p. 238) sees in it an individual approach towards the spirit of the German Reformers. St. Peter Canisius urged its use in Germany. It was altogether in line with the tendency to shorten the Divine Office, and to change its nature from that of Divine Praise in public service to private spiritual reading. It was the work of an unliturgical hand; at one stroke, it removed from the prayer of the Church its living connection with tradition. The people of Saragossa, upon hearing it, seem to have thought that the canons had turned Huguenot, and made an uproar in church, and had like to burn book and canons together.

The Conference was a serious attempt to express the Franciscan ideals; the nobility and virtue of these are part and parcel of the Living Church. Nowhere will one find them as objectively and freely discussed as they are in this *Report*. Other Orders and Rules are referred to in a minor and, of course, in a friendly way. There is nothing extravagant, nothing unduly insistent; the whole is an urge to self-improvement according to the pattern of their founder, and not a critical comparison with other families in the Church. It would serve well as spiritual reading for any priest and director of souls.

DOM AUGUSTINE WALSH, O.S.B.

THE FASCINATION OF PAPAL ROME

A book dealing with such transcendently interesting subjects as Rome, the Pope and the Roman Question, if it is in any way well written, cannot but be fascinating. These topics possess a perennial charm that no amount of handling can wear off. They are ever fresh, and never cease to captivate the fancy of men. Too much is focused and crystallized in them ever to allow them to become insipid and stale. But if the writer brings to them, as does the author of "The Pope,"* boldness of imagination, resourcefulness of expression, creative power, originality of view and dramatic instinct, the result is bound to be highly gratifying. Without any exaggeration, it can be said that the volume will cast an irresistible spell over the reader and hold him in its grip to the very last page. New surprises lurk at the turning of every page, for the author has a way of working up to startling climaxes and presenting well-known facts in an entirely novel fashion. His journalistic habits stand him in good stead, and help him to set forth in lighter vein matters that are usually treated with ponderous gravity and oppressive erudition. As a consequence of this departure from the traditional manner, the book reads like a novel, and will be relished even by those who have no mind for the bulky historical treatise. In form and style, it may be likened to Hilaire Belloc's "Europe and the Faith."

Quite refreshing, for example, is his treatment of St. Peter. He portrays the character of the Prince of the Apostles in a new light, and makes him out to have been a most engaging personality, the magnetism of which was not lost on the Lord Himself. "No historical figure," he claims, "has been more stupidly distorted by popular imagination and sensibility than that of the generous Galilæan fisherman." In this estimate of St. Peter we think he is right, for we have always thought the impulsiveness, straightforwardness and quick generosity of the first Pope decidedly lovable character traits, and have chafed under the attempts of those who emphasized his frailty, inconsistency and human shortcomings in order to make the miracle of his transformation more impressive. Still, when the author tries to explain away the manifest treason of Christ's chosen one, we are unable to follow him. To speak of Peter's denial as a heroic lie, seems rather incongruous. The denial cannot be conceived otherwise than as a temporary lapse, for which the repentant Peter made ample amends. But a sad fall it was, nevertheless. Any other construction does violence to the text, and would render Peter's copious and bitter tears of repentance meaningless. Besides, a tradition has formed in this regard which it would be impossible to change at this date.

* *The Pope*. By Jean Carrère. Translated by Arthur Chambers. (Henry Holt and Co., New York City.)

Whilst duly stressing the natural advantages that raised Rome to the unique position which it holds in the world and made it the fountainhead of European civilization, the author rightly contends that it is the Eternal City because it is the center of Christendom and the residence of the Popes. If it were not for this fact, Rome would have shared the fate of other world-capitals. It would have become provincial in character, and forfeited the overshadowing importance which it possesses as the City of the Popes, the Capital of the Christian World. Pagan Rome has survived only because it was absorbed and transfigured by the Christian Rome. "There is in traditional Rome not a quarter, not a square, not a street on which the enduring grip of pontifical civilization has not somewhere left its mark; this civilization which has not only continued the splendor of ancient Rome, but has made a Rome more beautiful than that left by the emperors." The Popes have saved Rome from the oblivion that fell on other cities; they added to its old splendors; they have rendered it immortal. It is, therefore, preëminently the City of the Popes.

The core of the book deals with the conflict between the temporal and the spiritual power, and the invariable and inevitable final triumph of the latter over the former. The persecutors of the Church in our days might read this chapter with considerable profit. It would open their eyes, and show them that their ill-advised attempts are doomed to complete failure. In this part, however, the author goes too far in his simplification. It is impossible to reduce the entire history of Christian Europe to a single formula, and to read it merely as a struggle between Peter and Cæsar. That is carrying abstraction too far. Historians are rather impatient of such generalizations, which do not do justice to the complex nature of human relations and to the multiplicity of the motives that have shaped the course of historical events. History cannot be forced into such a cleancut scheme without distorting it. In extenuation, it might be said that the author is not writing history but marshalling the facts to support a thesis.

There is a practical sequel in which the author gives a very instructive sketch of the Roman Question that so sorely vexes the statesmanship of our days, and suggests the general lines along which a solution must be sought. His remarks in this connection are worth pondering. He is hopeful of a solution, though perhaps not in the very near future. But, then, the Church is in no hurry. It is by her patience that she has always triumphed. "Conscious of eternity, she can wait for anything."

CHARLES BRUEHL, D.D.

A NEW EDITION OF AN OLD CLASSIC

If there is no other voice raised to express the gratitude due to the Joseph F. Wagner Co. for the new edition of Milner's classic,* mine shall be; though I doubt not that there will be many others, for the reprint was badly needed. It is now more than forty years since I made acquaintance with this wonderful book. I had not long been a Catholic, and I remember asking the priest who instructed me why he had not put Milner into my hands, instead of—or as well as—the good, but by no means so good, manuals with which in fact he did supply me. Since that time I must have recommended the book to scores of persons, who have asked advice as to the best book to use themselves or put into the hands of others. But, since the edition published by the English Catholic Truth Society ran out of print during the war, I have had to add, with real shame at heart: "But you must look out for it in the second-hand catalogues, for it is out of print." That disgrace is taken away from us, and for that we owe a debt of gratitude to the publisher who has given us a complete reprint of the best text, well brought out and at a most moderate price. I feel perfectly sure that he will have a double reward for this his action. Of course, the old first edition in three volumes cannot be dislodged from the affections of those who possess it (and from time to time it appears in the catalogues), if only by reason of its great and quaint folding chart of the tree of the Church, with rotten branches dropping off as heresy after heresy appeared. And there are also the rococo engravings inspired by Milner. Buy it if you can get it at a reasonable price, but rejoice that there is an edition like this, so that the public may possess a book which every Catholic ought to read for his own sake and that of his non-Catholic friends.

Milner is a character not by any means properly understood, *quia caret sacro vate*. There is a "Life" by Husenbeth no doubt, but he came rather to bury Cæsar than anything else, though to praise him in his heavy, dull way he was very willing. For a duller life of anyone can scarce be met with. The late Canon Burton was understood to be engaged on a complete Life at the time of his premature and lamented death, and one wonders whether his MS. was sufficiently advanced to be made anything of. I think that the summary of Milner's character in the works of my late friend, Bishop Ward of Brentford, is too severe, and I can at least speak from much personal study of the man and his surroundings. He lived in an age of deadly strife, and I have often stood in the little bedroom which he used when at Maryvale (then Oscott), and thought of the sore heart which he must have carried to bed when he thought of the perils ("from false brethren," amongst

* *The End of Religious Controversy*. By the Rt. Rev. John Milner. Centenary Edition. (Joseph F. Wagner, Inc., New York.)

the rest) which the Church was then enduring. Milner in England was almost *Athanasius contra mundum*. Fortunately for the Church in that country, he had the Irish Hierarchy behind him, and that fact coupled with his sterling honesty won the day, and the chains which had been forged for Catholics—chains which it would have been exceedingly hard ever afterwards to have shaken off—were never shackled around their limbs. In the heats of this and other controversies Milner, like others, used strong language and said bitter things; but let the first stone be thrown by those who would have stood where he stood, and endured what he endured, and never uttered anything which afterwards they might desire to recall.

This very book which I am writing about was withheld from publication for sixteen years in response to a request made by the Anglican Bishop of St. David's—a man whose fairness to the unfortunate and oppressed Catholics of the day made it impossible for Milner to refuse the boon asked for. The history of the matter has real interest. Milner, then priest at Winchester, wrote an account of that ancient city in two large volumes, which still remains of great importance and interest, and establishes Milner, by the way, as the morning star of the Gothic Revival in architecture. In that work he alluded to the writings of the Protestant Bishop Hoadley—a kind of Modernist born out of due course—as undermining the fabric of his own church. Exception was taken to this by one Dr. Sturges, Prebendary and Chancellor of Winchester, who, having been appointed to these positions by Hoadley, found it incumbent on him to defend the memory of his benefactor. Milner's response to this work was the slashing and very interesting book known as "Letters to a Prebendary" (long out of print but worth buying if opportunity arises), to which "The End" was written as a sequel and conclusion, though long held back from publication. The friendly Bishop of St. David's died, and in his place came one who issued a particularly malignant perversion of Catholic teaching in the shape of a *Catechism*. Milner then published "The End," with a preface addressed to the Bishop explaining why it had been so long withheld. Lest any reader should be unfamiliar with the scheme of the book, it may be well very briefly to set it forth. Milner supposes himself to have received a letter from Cressage in Shropshire (and thus actually in the huge area of his diocese), written by the secretarial member of a body of Protestants of different kinds, who lived in the place and met from time to time to discuss religious and other problems. The letter asks for information as to the Catholic position, with which they are entirely unfamiliar, and purports to enclose two papers, read to their society, as samples of their labors. These essays, which deal with the fundamentals of Christianity, were written by the Anglican parson (one of their number), and clear the way for Milner's ac-

count of the Catholic Church and its teaching which follows. He is much aided by his method, since it enables him every now and then to introduce a letter from his friends in Cressage raising a difficulty or asking a question. The diction is full of gravity, though the language is in no way archaic, and the book is more than readable; in fact, it is one which should absorb the interest of all Catholic readers, and it is to be hoped they will be as many as the non-Catholic readers for whom it was initially intended. There is but one lane of the many that today have to be explored in the controversy with which the book deals, which was not in existence at the time that it was written. No one then had made the brilliant discovery that, from the time of what men call the "Reformation," there had always been in the ancient churches of the land a body of priests, who, while recognizing as their Spiritual Head Henry, Elizabeth or James, continued to say Mass and to dispense seven sacraments. It is a question as to whether Milner or his opponents would have been the more surprised or infuriated by any such suggestion, but the view is widely maintained in Protestant circles today. Milner was a copious writer, and any one who reads the account of his travels in Ireland (where he was enthusiastically welcomed by his Hibernian brethren in the Episcopate, whose English agent he was), will admit that he can make a tale interesting. But his literary fame will always rest upon his masterpiece, and again I say that we should be grateful to the present publishers for enabling the public to possess themselves of so handy an edition at so reasonable a price.

BERTRAM C. A. WINDLE, F.R.S.

A GREAT ENGLISH BISHOP

In this age of prolific writing, when even the most mediocre personages are honored by a biography, it is surprising that no *Life of Bishop Ullathorne* has appeared until thirty-seven years after his death. The delay is more notable when we recall that he was closely connected with every phase of Catholic life in England during the middle period of the last century, and was intimately associated with the illustrious figures of that famous epoch (Newman, Wiseman and Manning); and that his career was so bound up in the great events leading to the Second Spring, the Oxford Movement, and the restoration of the Hierarchy in England. In the historical works dealing with this momentous period, his name is so frequently mentioned that the mystery of his belated biography* seems doubly strange. In Wilfrid Ward's scholarly series—"William George Ward and the Oxford Movement," "William George Ward and the Catholic Revival in Eng-

* *The Life and Times of Bishop Ullathorne.* By Dom Cuthbert Butler. Two Volumes. (Benziger Bros., New York City.)

land," "The Life of John Henry Cardinal Newman," and "The Life and Times of Cardinal Wiseman"—and in the many other learned works dealing with this portion of Catholic history in England, Ullathorne is extolled as one of the great champions of the downtrodden Church. The author of the present biography tells us: "The gap would have been filled had the late Bishop Bernard Ward been able to carry through the next stage of his 'Story of the English Catholics'; for it was his intention to make Bishop Ullathorne the central figure for the years after the hierarchy." Perhaps it was a fortunate occurrence that the delay took place, since a transition has taken place in the English Church during the last forty years, and a new epoch has dawned, permitting the author to be frankly critical without exciting animosity. For historians it is a source of satisfaction that the erudite and exacting Dom Cuthbert Butler was the author of the volumes rather than some mediocre or partisan writer with no appreciation for the Bishop and his motives, and prone to revive old controversies that were long forgotten.

The life of the illustrious Bishop reads like a medieval romance, although the hero here is a modern reality, and his achievements those of the last century. He sprang from distinguished stock: his father was a lineal descendant of Blessed Thomas More, the martyred Chancellor of Henry VIII, while his mother belonged to the family of Sir John Franklin, the ill-fated Arctic explorer. The traits of these worthy ancestors were reproduced in the life of Ullathorne. Love of adventure prompted him to be a sailor, and he made several voyages to the Baltic and the Mediterranean; love of God weaned him from the sea and sent him to the Benedictine monastery at Downside, where he was ordained to the priesthood. At the age of twenty-five, he was assigned to the Australian mission and became Vicar-General to the Ordinary, whose jurisdiction included not only Australia, but also South Africa, Madagascar, Mauritius and New Zealand. Australia was then a penal colony, populated almost entirely by Irish who had been exiled thither for love of country and opposition to English injustice. Their condition was shameful, their religion unrecognized; they were obliged to attend the Anglican service under pain of the lash or relegation to the chain gang. Perhaps the most frightful criminal colony was located at the infamous Norfolk Island, a veritable hell on earth. The young Vicar-General strove to supply the neglected exiles with priests and to alleviate the horrors of Norfolk Island, and wisely made Australia an Irish mission. In both aims he was successful. When the hierarchy for Australia was canonically erected, Archbishop Polding proposed Ullathorne for Bishop of Adelaide, but the humble Benedictine refused the honor and returned to his native land.

After serving for some years at Coventry, he was named Vicar-

Apostolic of the Western District of England, and soon after was translated to the Central District. It was a critical period in the English Church. The Emancipation Act had relieved Catholics of the rigors of the Penal Days, and the Oxford Movement had brought many converts to her ranks. The Church, however, was divided into two companies—the Old Catholics emerging from the obscurity and persecution of three centuries, and the converts, men of noble birth and superior education, who were assisted by Italian and other foreign priests of the newly introduced modern Congregations. The two factions were at odds “in regard to the external development of religion.” In their undisciplined zeal, the new recruits introduced Italian and Belgian devotions unknown to the older devotees, and complained that the conversion of England was retarded by the dilatory tactics and methods of the older brethren. “The old clergy, the old orders, the old bishops, everything old in Catholic England was wrong, nay dead; only things new or freshly imported were living or aright.” Ullathorne was in the center of the disturbance, as Oxford was included in his vicariate and in his Diocese of Birmingham after the restoration of the hierarchy. He welcomed the neophytes to Oscott, arbitrated their disputes with the older clergy, aided Cardinal Wiseman in correcting the misunderstandings between the two parties, and finally amalgamated them into one strong body.

In the disputes between Newman and Manning regarding the establishment of a house at Oxford and the unfortunate break between Wiseman and Errington, Ullathorne was the “great pacificator,” and his influence counted for much in settling the differences between these zealous but hasty prelates. His relations with Newman were most cordial, for he was the Oratorian’s Diocesan Bishop, and always a kind friend and a sincere admirer. It was largely through his intervention that the misunderstandings with regard to the Cardinalate were averted, and Manning’s position explained. In every crisis he was a mediator, neither servile nor obsequious, but human and edifying in his advice and judgment. To his last hour, he was the same bluff Yorkshireman, consumed with zeal for the house of God, indifferent to criticism, impervious to flattery. In the long and honorable succession of English prelates his name deserves an honorable place.

Catholic historians owe a debt of gratitude to Dom Cuthbert Butler for this fine biography, which ranks with the works of Wilfrid and Bernard Ward and the late Canon Burton. It is the life of a great man, written without exaggeration or false praise—of a man too little known by the present generation, who maintains an honorable place in the history of Catholicity during the nineteenth century even beside such towering figures as Newman, Wiseman and Manning.

THOMAS P. PHELAN, D.D.

Other Recent Publications

Homely Spirituals. By the Rev. Hugh Francis Blunt, LL.D. (The Macmillan Co., New York City.) This little book is one of the most stimulating of its kind that I have read for some time. I like that word stimulating and I am perhaps over-using it to qualify things I have read, but it is the proper one to use in connection with this work of Fr. Blunt's. It made me think out many things which he does not elaborate. A good spiritual book ought to do just that. It ought to intrigue us into thinking seriously for ourselves. I have read some passages twice, and I mean to read them again. Probably I shall test the book by reading it again from beginning to end. A second reading might make me modify my judgment of it, but even so it would have given me good spiritual reading for several days. Some of the illustrative stories told in connection with the musings are delightful, particularly if one has had some similar personal experience. And they are comforting.

It does seem to make a difference at what time of the day and in what mood we read a book. The best spiritual reading book, despite all its great merits, sometimes leaves us quite cold. We cannot get a bit of warmth out of it. We have to force ourselves into an impersonal critical attitude to do some justice to it. And then another reader's educational background, his mood, his spiritual condition, his desire for religious food will influence him and his judgment greatly. A book ought perhaps to be tested in all possible ways before one presumes to pass a judgment on it that may prejudice others against it or induce them to buy and to read it. "Homely Spirituals" may not impress all readers as much as it impresses me, but it will do good to any reader that has education enough for reading such a book. Some time ago I read a similar book that had received much praise from several critics, if different critics wrote the reviews that came to my eyes. I got the book with the fond hope of finding in it what the critics had promised to the reader. I did not find it. I was disgusted—twice disgusted because (1) the criticisms had misinformed me. Either the critics had not read the book or they had, out of human respect, given undeserved praise or they were not competent to appraise the book justly. (2) I was disgusted because the author trifled with serious subjects by trying to be smart and cynical. With prejudice begotten of this recent experience I took up the reading of "Homely Spirituals." A few times, a very few times, my critical sense, which I kept at constant high tension, was pained. An allusion now and then is not happy. The diction in two or three spots is stale or strained or otherwise defective.

The make-up of this little polume of 164 pages, eight by five, is pleasing. The paper is thick, but very light. The margins are decent. The type is clear and the inter-line and inter-letter spacing is generous. The binding—and this is the only thing that I can find fault with in the make-up—is of the usual shoddy kind.

FR. W.

The Angel World. By Rev. Simon A. Blackmore, S.J. (John W. Winterich, Cleveland, O.) There is no doubt that many Christians have only vague ideas of the invisible world of pure spirits. This is to be regretted, for a knowledge of the Angels and devotion to them not only lifts the soul above the humdrum cares and distractions of the material world, but it deepens faith and enkindles in the heart a more ardent love of God and of heavenly things. The invisible, it is true, is always difficult to grasp; and it is this, no doubt, that deters many from giving much thought to those beauteous hosts that encircle the throne of God and act as the messengers of His will. But the difficulty should not stand in the way of the great profit that can be derived from making the Angels the object of our meditation and devotion. There is much to learn about them. Almost every page of Holy Scripture speaks of them, and the great Doctors of the Church have made deep studies concerning their nature and life.

It is with the purpose of making his reader better acquainted with the Angel World, of inspiring Christians to a greater love and devotion to the noble and exalted courtiers of heaven, and of guarding them against the wily efforts of the fallen angels, that Father Blackmore has written the present work on the unseen world. There are twenty-one chapters, which treat of all the chief subjects of Angelology, beginning with the existence of Angels and ending with their function of guardian spirits of mankind. Moreover, there are three special chapters devoted to the Archangels Michael, Raphael and Gabriel. The theologians whose guidance the author chiefly follows are—after the Angelic Doctor—Suarez, Mazzella and Beraza. The style and treatment show that his intention was to write, not a theological treatise, but a book for popular instruction and edification; and yet there is no one, whether layman or cleric, who cannot read its pages with profit. The fact that Fr. Blackmore completed this work when on the threshold of eternity makes "The Angel World," which he intended to be the last book of his successful literary career, seem more like a message from the Great Beyond.

Breviarium Romanum. Editio VIII juxta typicam, Amplificata VI. (Frederick Pustet Co., Inc., New York City.) The large Ratisbon edition of the Breviary needs no introduction to priests and seminarians. Its size and type render its use convenient under all circumstances. The type is clear and legible, and thus does not tire the eyes. The present edition is bound in sheepskin, and is supplied with American supplements, gotten up in neat pamphlet form. The arrangement is judicious, as is usual in Pustet editions of the Breviary.

RAMBUSCH DECORATING COMPANY

Designers and Craftsmen

2 West 45th Street

New York



ST. PANCRAS' CHURCH, GLENDALE, L. I.

Rev. Francis O. Siegelack, Pastor

Gustave E. Steinback, Architect

IN the above Church the rich flat timber ceiling is stained a silver gray, but so lightly stained that the graining of the wood is at no time lost. The ceiling is decorated with richly colored ornamentation placed along the structural members.

The sand-finished mortar walls have a deep golden color. They are painted in "Al Secco," while the Sanctuary is painted in "Al Fresco." The rich green blue of the Sanctuary ceiling, with the seated Christ figure, and the adoring angels, rests well on the deep red of the walls directly below. On these walls there is executed a very intricate pattern made up of various selected symbols.

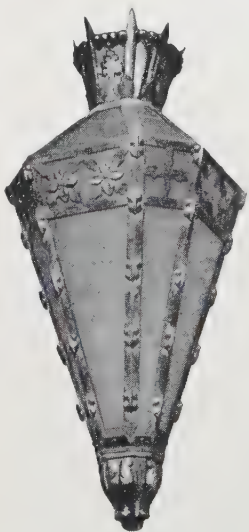
RAMBUSCH DECORATING COMPANY

Designers and Craftsmen

2 West 45th Street

New York

Church Illumination



IN considering Church Illumination the Rector is, of course, interested in getting, **first**, a sufficient amount of light for reading purposes; **second**, a system operating as economically as possible; **third**, a beautiful set of fixtures.

On these three vital points, we beg to state that, as a result of many years of experience devoted exclusively to church lighting, we have arrived at a system which is approved and recommended by the financially disinterested lighting engineers throughout the country, as well as many of the leading architects.

First, they join us in guaranteeing a correct and sufficient amount of reading light when our system is used.

As with many other things, it is not the original outlay as much as the running upkeep that is the controlling factor in determining costs. So with our system. Because of the judicious arrangement of outlets; the use of few high powered bulbs rather than a multitude of smaller

ones, and finally because of the perfect control and directing of the light to points of use rather than over the whole interior, we can prove that

Second, our system pays for itself in savings secured over a period of years.

Finally, as our systems are not stock affairs, which are manufactured to be used in a hotel, or in a church, but as they are specially designed for such and such a particular church, we can assure everyone that

Third, they are in perfect accord with the surrounding interior.

We beg to state that one of our fixtures was, some time ago, on exhibition at the Metropolitan Museum as an example of beautiful art metal work.

Then, of course, there are many other important points of consideration, but lack of space prohibits our developing them here. However, we beg leave to say that we should be very happy to mail to any of the Clergy who are interested in this question a reprint of a lecture on Church Lighting delivered upon request by Harold Rambusch to the Society of Illuminating Engineers. In this article the entire problem of the interior is frankly discussed in a most thorough manner. We respectfully solicit inquiries in the field of Church Illumination.

Referring to the colored illustration on the previous page, of St. Pancras' Church, it was our privilege to be allowed to make all the fixtures for the outside, vestibule, baptistery, nave, and sanctuary of the Church. The fixtures were all special original designs made to be in full accord with the architecture about them.

The special merits of these fixtures over and above their beauty are that they give off an ample quantity of light, and also that they produce a pleasing quality of light.

NEW MACMILLAN BOOKS

As Man to Man Adventures of a Commuter

By Conde B. Pallen

The book is alive and will blaze many new trails on the great questions of life and death ever at the back of many of our fears. It touches upon well-nigh every topic of vital interest to men and women today. Before it gets done with the reader it has put into his possession a constructive and synthetic view of life that seekers for peace will find very precious.....Price \$2.00

Life, Character and Influence of Erasmus of Rotterdam

By John Joseph Mangan

Dr. Mangan's analysis of the character of Erasmus derives much of its penetration from his knowledge of pathology and psychology. He does not force his evidence, but allows the documents to speak for themselves. This work will no doubt become a landmark in Erasmusian literature. Two volumes, illustrated, 450 pages in each volume.....Price \$10.00

False Prophets

By James M. Gillis, C.S.P.

Several institutions have begun to order the reprint cloth bound one dollar edition of "False Prophets" in quantity so that their student body may benefit from its searching analyses of the weaknesses of Wells, Freud, Shaw, etc. Parochial High Schools and Catholic Colleges and Seminaries generally, we suggest, might well do the same. Reissue price \$1.00

His Mother

A Life History of Mary, The Mother of Christ

By Alice W. Darton

Here is a book that may well be used as part of their preparation for parenthood by any youth or maiden.Price \$2.25

The Sick Call Ritual

By Rev. James E. Greenan

"It deserves the highest commendation both as a piece of bookmaking and as a convenient tool for the divine trade of Priesthood. . . . It is, in every way, so superior to any other publication of the sort, that it should soon find a wide field."—*The Acolyte*.....Cloth, \$1.75. Leather, \$2.25

Newman As a Man of Letters

By Joseph J. Reilly

"In this book Newman has been adequately treated, for the first time in English, as a man of letters, and Dr. Reilly has done it most delightfully, with an insight rarely met with in Newman's commentators, and with a balance and niceness of judgment that will make his work of criticism endure."—*Catholic World*.

Reissue price \$1.75

A Modern Plea For Christianity

Translated by Selden P. Delany

By Louis DeLaunay

"I take the opponents of Christianity by the hand. I speak to them as a brother. I refrain from saying anything which they cannot accept in all sincerity without giving a sign of Christian faith. I lead them gently to the entrance of the Catholic Church; I urge them to visit it; I point out to them its plan and beauty. Here my work ends. Faith which may some day cast them at the foot of the altar, is a gift of God and not of men."—*The Author*.....Price \$2.25

Catholic Poets and Poetry

The Annunciation

By Charles H. Misner

Price \$1.50

The Vision Beatific

By Rev. John D. Walshe, S.J.

Price \$1.00

The Child on His Knees

By Mary Dixon Thayer

Price \$1.25

An Anthology of Catholic Poets

By Shane Leslie

Cloth, \$2.00. India paper, \$2.50

Catholic Essayists

Representative Catholic Essays

By George Carver and Ellen M. Geyer

Price \$1.75

Under College Towers

By Rev. Michael Earls, S.J.

Price \$1.50

Devotional

Homely Spirituals

By Rev. Hugh Blunt

Price \$1.50

With Him in Mind

By Msgr. J. L. J. Kirlin

Price \$1.50

Benediction From Solitude

By Rev. Vincent F. Kienberger, O.P.

Price \$1.50

To Die With Jesus

By Rev. Gerald Shaughnessy, S.M., S.T.D.

Price \$1.00

Communion With the Spirit World

By Rev. Edward F. Garesche, S.J.

Price \$1.50

The Calvert Series

Five volumes boxed for five dollars.

The Catholic Church and Conversion, by Gilbert K. ChestertonPrice \$1.00
The Catholic Church and the Appeal to Reason, by Leo WardPrice \$1.00
The Catholic Church and History, by Hilaire Belloc. Price \$1.00

The Catholic Church and Philosophy, by Rev. Vincent McNabb, O.P.Price \$1.00

The Catholic Church and Its Reactions with Science, by Sir Bertram C. A. Windle.....Price \$1.00

At your bookstore or from

THE MACMILLAN COMPANY

60 FIFTH AVENUE
Atlanta

Boston

Chicago

Dallas

NEW YORK CITY
San Francisco

"My Bookcase" Series

Edited by John C. Reville, S.J., Ph.D.

A Library of Standard Catholic Works, selected and edited by

REV. JOHN C. REVILLE, S.J., Ph.D.

Price, \$1.35 net, per volume, cloth

TWO NEW VOLUMES NOW READY

The End of Religious Controversy

By Bishop John Milner

The recent centenary of the death of this stalwart champion of Catholicism has attracted renewed attention to his classic work which exercised so important an influence on the Catholic Revival in England.

"Much has been said—yet not half enough—as to the importance of Catholics knowing their own religion and being able to answer the questions and reply to the objections of Protestant friends, often genuinely anxious for information. Here they have the manual that they need, and couched in such excellent English that to read it is, amongst other things, a liberal education in how to express oneself.

"It is, in my opinion—and I have at least read a score or more of such works—without doubt still the most convincing work to place in the hands of anyone inquiring about the Church and its doctrines. As I said, it contains everything that I ever wanted to know on the subject."—Sir Bertram C. A. Windle in *Catholic World*, July, 1926.

The Ecclesiastical Year

Contemplations on the Deeper Meaning and Relations of Its Seasons and Feasts

By the Rev. John Rickaby, S.J.

"The book is wonderfully attractive in style and method, and we have found it unusually fascinating. It is not alone a book for preachers, but for spiritual reading and meditation."—*The Tribune*.

"Father Rickaby's new book is characterized by an originality one seldom meets with in books of this kind. * * * It is the most interesting book of the sort that has come under our notice for a long while, and will, we believe, be found stimulating, instructive, and helpful, especially to those who are tired of the familiar expositions which are so apt to become monotonous."—*The Fortnightly Review*.

"There is a wealth of solid learning in Father Rickaby's book. He takes twenty of the chief festivals of the Church's year and sets down with the effectiveness of a practical writer the results of his readings and reflections on them. Holy Writ, the Fathers, theology, philosophy, history and the classics, all yield a wealth of well-digested material which those with sermons to prepare should find of great assistance. The volume will also stimulate thought in priests and religious who make the great feasts of the year the matter of their meditations."—*America*.

"As a source of instructions, meditations, and sermons its value cannot be overrated. The clergy and teachers, as well as the religious communities, will find the book of great assistance in their efforts to sanctify themselves."—*Catholic Standard*.

VOLUMES ALREADY ISSUED

The Creator and the Creature. By Frederick W. Faber.

The Wild Birds of Killeevy. By Rosa Mulholland.

The Key to the World's Progress. By Charles S. Devas.

The Church, Culture and Liberty. By Archbishop Spalding.

The Truce of God. By George Henry Miles.

The Betrothed. By Alessandro Manzoni.

Like Unto Him. By Francis Nepveu, S.J.

Philothea, or, An Introduction to the Devout Life. By St. Francis de Sales.

Fabiola. By Cardinal Wiseman.

My Prisons. By Silvio Pellico.

Recollections of the Last Four Popes, and Rome in Their Times. By Cardinal Wiseman.

A Sister's Story. By Madame Pauline Craven.

The Gospel and Our Social Problems. By Abbé Leon Garriguet.

An Essay on Catholicism, Authority and Order. By Donoso Cortes.

JOSEPH F. WAGNER, Inc., 54 Park Place, New York City

London: B. Herder



STAINED glass windows properly executed are Works of Art. It must be evident, therefore, that their purchase should not be made on a competitive price basis. Other work can be put on such a competitive basis, since not only the material but the construction in every detail can be specified. In the matter of stained glass you cannot specify those things that distinguish a beautiful and artistic window. The expression of faces, the beauty of figures, the combination of color and the cutting of glass—the things most essential to a beautiful stained glass window cannot be specified. In many cases not even the material is specified, and we find that after the contract is let the windows are executed in opalescent glass and of the cheapest of materials and construction, whereas our bid was based on the finest of antique glass and the best materials. In our next advertisement we will submit what we consider an intelligent way of purchasing stained glass windows.

EMIL FREI ART GLASS COMPANY

ST. LOUIS, MO.
3934 S. Grand Blvd.

NEW YORK CITY
101 Park Ave.

MUNICH, GERMANY
Isabellastr. 32

Address all correspondence to St. Louis, Mo.

In their heads your church, your organ in their hearts

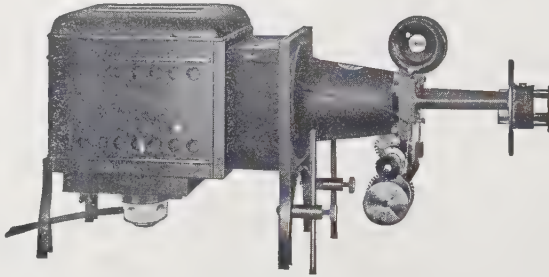
BEFORE Hall crafts-
men would com-
mence to build your
organ, the church inter-
ior would have been de-
scribed to them. Carrying
this mental picture, they
can build with greater
understanding, knowing
the part each unit plays.
Thus individualized,
your organ awakens their
personal interest. Then,

conscience as men, pride
as craftsmen and love of
the fine thing, spur them
on. They outdo them-
selves. The Hall Organ
Company, West Haven,
Conn.

HALL

ORGANS

Modern Projection Apparatus BAUSCH & LOMB BALOPTICONS



ABMF Balopticon

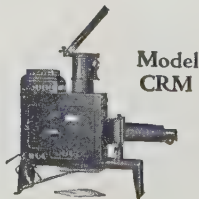
MODERN Film and Daylight Projectors are now supplanting the older type of slide and opaque instruments. Attachments also make it possible to use standard Balopticons with "strip film" or for projecting in undarkened rooms. For large, brilliant pictures glass slides must continue to be used in darkened rooms.

Model B, with 500-watt lamp; for slides.....	\$65.00
Model CLM, with 1000-watt lamp	95.00
Model CRM, for slides and opaque objects.....	200.00
Model KRMS, for slides and opaque objects in undarkened room	120.00
Model ABMF, for using "strip film" in place of regular slides	65.00

JOSEPH F. WAGNER (Inc.) 54 Park Place, New York
Agents for Bausch & Lomb BALOPTICONS



Model B



Model
CRM



Model CM

Edward J. Koenig Company

THE HOUSE OF LITURGICAL ART

1107 So. Main Street
LOS ANGELES, CALIF.

819-823 Rush Street
CHICAGO, ILL.

STAINED GLASS WINDOWS

Medieval

Pictorial

Statues—Altars—Cribs—Stations of the Cross—Calvary Groups—Shrines in Wood, Stone, Bronze, Marble—Original Works from the World's famous Studios of

FRANZ MAYER & CO. JOSEF SCHMALZL
MUNICH, BAVARIA ORTISEI, TYROL

Crefeld Vestments, Hand Woven and Embroidered. Genuine Silk, Velvet, Silver and Gold Brocade—Will not Tarnish, Wrinkle nor Fade.

Sacred Vessels in Gold, Silver, Filigree, Enamel and Niello Work.

Grottoes for In and Out Doors

Bronze Bells

H. HUMPERT
Brilon, Westphalia

ESTABLISHED 1506



To the Reverend Clergy:—

THE HILLIARD WEEKLY ENVELOPE SYSTEM

IN YOUR CHURCH WILL GREATLY INCREASE YOUR INCOME



We make this statement after seeing the results of hundreds of Churches in all sections of the country which have given this system a trial, and in every case the results have been most gratifying. In some places the income has been tripled.

The Weekly Church Support system encourages every one to do his part in living up to the fifth precept of the Church.

Why Don't You Start This System This Spring?

The expense is small compared with the results.

H. W. HILLIARD CO., Inc.

Weekly Church Envelope Systems for Catholic Churches

2665 MAIN STREET

BUFFALO, N. Y.

The World's Most Modern Colleges

recognize the importance of **HAMLINIZED Sound-Proof Doors**

The elimination of distracting sound waves favors thought concentration and is an aid to scientific research.

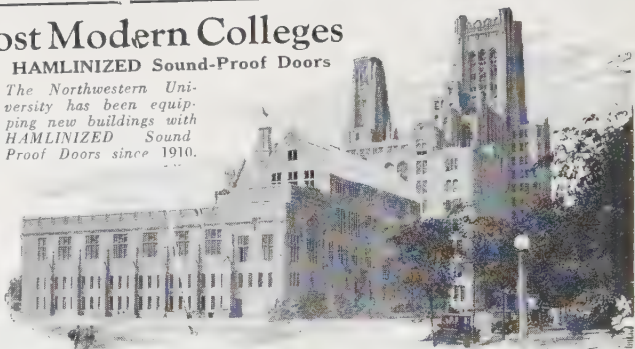
Modern colleges, institutions and churches are sound-insulating their study rooms with **HAMLINIZED Edge Tight Sound-Proof Doors and Folding Partitions.**

Information on request

IRVING HAMLIN

1512 Lincoln St.,
Evanston, Illinois

*The Northwestern University has been equipping new buildings with **HAMLINIZED Sound Proof Doors** since 1910.*



McShane Bells

Established 1856

**Bells for Churches,
Chapels, Colleges,
Etc.**

**Bell Chimes with Electric
Playing Device, \$8,500
Upward**

**Tubular Tower Chimes
Electrically Played,
\$4,000.00 Upward**

McShane Bell Foundry Co.
BALTIMORE, MD.

MEMORIES

of a loved one are most fittingly symbolized in the sweetly musical tones of

Deagan Tower Chimes

Played by Organist from Electric Keyboard

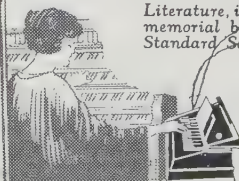
The Memorial Sublime

Through no other means can you confer on your church and community a greater and more lasting beneficence.

You Will Like These Chimes

The melody stands out clearly and distinctly. Patented Dampers silence each tone the precise instant the next tone is sounded. This overcomes the "running together" of tones, heretofore an inherent defect in chimes which made them sound out of tune. Deagan Tower Chimes are sweetly musical. If you haven't heard these latest chimes a delightful surprise awaits you.

Literature, including beautiful memorial booklet, on request. Standard Sets \$6,000 and up.



J. C. DEAGAN, Inc.
249 Deagan Building
CHICAGO

ALTAR PRAYERS AND SERVICES

New and Enlarged Edition

Latin-English Edition, Bound in Imitation Flexible Morocco, net, **\$2.00**
With French, German, Italian, Polish or Spanish
Supplement (Bound in the Book), **\$2.50** net

JOSEPH F. WAGNER, Inc., 54 Park Place, New York City

Sixteen Years of Successful Fund Raising Campaigns

DURING the past sixteen years this company has raised many millions of dollars for Catholic Churches, Schools, Colleges, Hospitals and other Institutions in all parts of the United States and Canada. We have served hundreds of Catholic Churches and Institutions.

If you intend to conduct a campaign, it would be well to consult with us.

WE CAN BE OF SERVICE TO YOU

The Ward Systems Co.

1300 Steger Building

Chicago, Illinois

Short and Practical Funeral Addresses

Composed and compiled by the

Rev. ANTHONY HAYES

Cloth, net, \$2.00

"The object of the author, which is to provide his fellow priests with sermons suitable for *exequies* of every kind, has been completely attained. On death, in its various aspects, there are no fewer than fifty-six discourses: short in the book, but capable of being easily amplified. These are followed by about a dozen groups of classified discourses, e. g., in cases of sudden death, burials of children, of married persons, and so on. The author has produced a work which will be useful to many a preacher."—*Irish Ecclesiastical Record*.

Jos. F. Wagner, Inc., Publishers, N. Y.

The Chief Points of Difference Between the Catholic and Protestant Creeds

This book is particularly useful for those of the Protestant faith who seek information upon the Catholic faith, and who require a plain and practical statement and exposition of matters on which the Catholic Church chiefly differs from the Protestant doctrine.

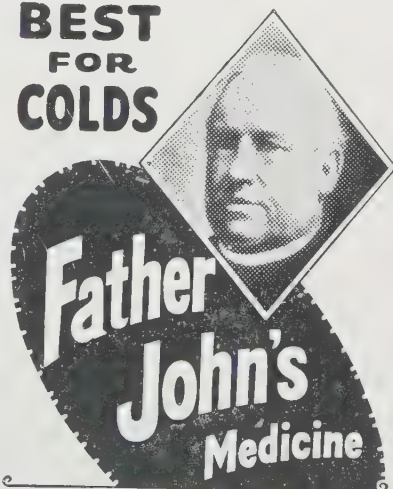
By the Rev. F. LAUN. Cloth, net \$1.25

JOSEPH F. WAGNER, Inc., Publishers

54 Park Place

New York

**BEST
FOR
COLDS**



**Father
John's
Medicine**

BUILDS YOU UP

OVER 70 YEARS OF SUCCESS

You can obtain Father John's Medicine at the nearest drug store, or send \$1.20 to Father John's Medicine, Lowell, Mass., for a large family size bottle, all charges prepaid.

"Father Woywod's long-awaited Commentary has appeared at last, and it was well worth waiting for."—*The Acolyte*.

A Practical Commentary on the Code of Canon Law

BY THE

REV. STANISLAUS WOYWOD, O.F.M., LL.B.

With a Preface by the

RT. REV. MSGR. PHILIP BERNARDINI, S.T.D., J.U.D.

Professor of Canon Law at the Catholic University, Washington, D. C.

Second Revised Edition

Two Volumes, Large Octavo, Strongly Bound in Imitation Morocco

PRICE, PER SET, \$14.00 NET

"These two large and well-printed volumes cover the entire range of the Catholic law Code, in the order in which the canons were first published. The author has been department-editor and chief contributor for a number of years, on subjects treating of church law, in *THE HOMILETIC AND PASTORAL REVIEW*. This fact of itself offers assurance that the commentary serves a practical purpose. While there are in use among priests several interpretations of the Code in English, our author's aim was evidently to supply a text, which is not only complete, but also within the compass of the ordinary student in the four-year course of theology as prescribed for the seminary curriculum. In any case, it is evident that the student will be greatly assisted by Fr. Woywod's work. A further value of the commentary, apart from its offering a continuous course of canon law, is that it is a repertory for the pastoral clergy. The fact that it is supplied with a complete topical index, and with appendices containing documentary sources, makes it a reference book in case of doubt as to the existence and meaning of legal prescriptions." — *THE ECCLESIASTICAL REVIEW*, February, 1926.

"Father Woywod's scholarly articles in *THE HOMILETIC AND PASTORAL REVIEW* will insure 'A Practical Commentary of the Code of Canon Law' a well-merited welcome. The work is a valuable addition to our English commentaries on the Code. Its two volumes have many excellencies to commend them." — *AMERICA*, February 13, 1926.

"The reviewer can see how extremely useful Father Woywod's book is. That it will become a seminary reference is inevitable. That it should become part of every 'Priest's Library' is highly desirable." — *THE ACOLYTE*, January 30, 1926.

JOSEPH F. WAGNER, Inc.

54 Park Place, New York City

Sole Agents for the United Kingdom, B. Herder, 33 Queens Sq., London, W.C.1

Wilson

Sectionfold Partitions



Large or Small Rooms As Occasion Demands

WITH Wilson Sectionfold Partitions a large room can be easily and quickly subdivided into several small ones, suitable for meetings and classes of various sizes. Adaptable to old buildings as well as new.

Send for 40 page Catalog No. 18

THE J. G. WILSON CORPORATION

ESTABLISHED 1876

11 East 38th Street

New York City

Offices in all principal cities



Manufacturers and Importers
of

CHURCH GOODS

VESTMENTS

RELIGIOUS ARTICLES

THE FEELEY CO.

10 W. 50th St.

New York City

Correspondence Invited

May and June Devotions

OREMUS. The Priest's Handbook of English Prayers for Church Services and Special Occasions. Cloth, net, 75 cents. Flexible Seal, net, \$1.25.

Contains among a great variety of useful matter reflections for each day in May and June.

THE MERCIES OF THE SACRED HEART. A Course of Twelve Sermons by the Right Rev. ALEX. MacDONALD, D.D. Cloth, net, 90 cents.

"Persuasive pleas for love towards our Blessed Lord. The author commands eloquence, and employs it with admirable effects."—*The Catholic Times*.

THE SACRED HEART, THE SOURCE OF GRACE AND VIRTUE. Sermons by the Rev. ARTHUR DEVINE, C.P. Cloth, net, \$1.00.

"A very valuable book of sermons."—*The Catholic Sentinel*.

THE SACRED HEART, THE TEACHER OF MANKIND. Sermons by the Rev. P. A. HALPIN. Paper cover, net, 30 cents.

THE HOLY HOUR. A series of fifty-three conferences on the Holy Eucharist. By Rev. WILLIAM GRAHAM. Cloth, net, \$1.75.

JOSEPH F. WAGNER, Inc.

54 PARK PLACE
NEW YORK CITY

Scriptural and Homiletic Works

For Priests and Students

By Rev. CHARLES J. CALLAN, O.P.

Professor of Sacred Scripture in the Catholic Foreign Mission Seminary, Maryknoll, N. Y.

The Four Gospels

With Maps and a Practical Critical Commentary. Net, \$4.00.

"Fr. Callan has fully satisfied all the requirements of a good commentator . . . combining soundness of judgment with accuracy of information."—A. J. Maas, S.J.

The Acts of the Apostles

With Maps and Practical Commentary. Net, \$2.50.

"Thorough, scientific and safe . . . quite ample in its philological, historical, dogmatical and patristic erudition."—Ecclesiastical Review.

The Epistles of St. Paul

Vol. I, Romans, 1 and 2 Corinthians, Galatians. With Maps, Introductions and Commentaries. Net, \$6.00.

"English-speaking Catholics possess no commentary of equal value to this one."—

M. J. Lagrange, O.P., in *Revue Biblique*.

"A commentary of solid value that will render real service."—*The Tablet*.

"Probably the best book in English on the subject."—*Irish Ecclesiastical Record*.

"Displays with greater clearness the qualities of scholarship, directness, simplicity and reliability that marked the former commentaries."—*Catholic Book Notes*.

Illustrations for Sermons and Instructions

From the Scriptures, the Fathers, Saints and Recent Authors. Net, \$2.50.

"The author has rendered by this rich compilation a valuable service."—*Ecclesiastical Review*.

"It is hard to find words which give sufficient praise to this work."—*Irish Theological Quarterly*.

In Joint Authorship with Rev. J. A. McHugh, O.P.

A Parochial Course of Doctrinal Instructions

Harmonized with the Gospels and Epistles of the Sundays and Feasts, with introduction by His Eminence, Cardinal Hayes, Archbishop of New York. 4 vols. Per set, \$14.00.

This work received the special endorsement of Pope Benedict XV, and has been made official in a great number of dioceses.

"No more important work on the same subject has appeared for many years."—*The Tablet*.

The Gospels and Epistles of the Sundays with Outlines for Sermons

"Most valuable to all engaged in religious instruction."—*Southern Cross*.

The Catechism of the Council of Trent for Parish Priests

A new Translation, with Appendix of Dogmas defined later, with copious references to the Fathers and theologians. Has been highly praised for exactness and for grace of diction. Net, \$5.00

"A valuable auxiliary in the pastoral ministry of teaching."—*Ecclesiastical Review*.

JOSEPH F. WAGNER, Inc., Pub., 54 Park Place, N. Y.

Sole Agent for the United Kingdom, B. HERDER, 68 St. Russell Street, London

DESIGNERS AND MAKERS Stained Glass Windows

Grand Prize St. Louis and World's Fair—
Est. 1883



FLANAGAN & BIEDENWEG CO.
311 to 317 W. Illinois St. Chicago
Send for Illustration E.R.

FOR YOUR MISSION

Instruct your dealer to supply
THE NEW PRAYERBOOK

BLESSED
BE GOD
+

REV. CHARLES J. CALLAN, O.P.
AND
REV. JOHN A. McHUGH, O.P.

FOR SALE EVERYWHERE

780 pages. Illustrated Size 6 1/8 x 4 in.
Newest prayers and popular devotions, in-
cluding *Sœur Thérèse-St. Francis Xavier*-
Meditations.

P. J. KENEDY & SONS
44 Barclay Street New York

KIMBALL Elevators

THE satisfied users of Kimball
Elevators date from 1883.
Kimball Push Button — Passen-
ger—Freight—Light Electric and
Hand Power Elevators are the
latest and most efficient types and
are being specified where long,
hard service is given and mini-
mum cost in upkeep is considered
essential.

Write for information



KIMBALL BROS. CO.
719-27 Ninth Street
Council Bluffs Iowa

Lest You Forget Honor Your Beloved Dead



who sleep in God's
Acre, by placing a
Badger Memorial
Cross at the graves
of your deceased
relatives.

Easy to set up—any-
one can quickly set up a
Badger Grave Cross.
They last for ages. No
grave need be unmarked.

Badger Memorial Iron
Grave Crosses are low
priced but beautiful in
their simplicity.

Low priced—the prices
vary from \$10 to \$28
complete with base, name
and inscription. Send for
catalog showing many
beautiful designs.

*Satisfaction guaranteed or
money refunded*

Badger Wire & Iron Works
1106 Cleveland Avenue, Milwaukee, Wis.

Murals Decoration Stained Glass Lighting Fixtures Acoustical Correction

The Obligations are Definite

CHURCH decoration and fitment lend themselves to true craftsmanship rather than to broad production.

The architecture, theme, atmosphere and the associations of each commission place definite obligations of individuality which the artists and craftsmen of the Conrad Schmitt Studios endeavor to interpret to the fullest in planning decorations, stained glass and lighting fixtures.

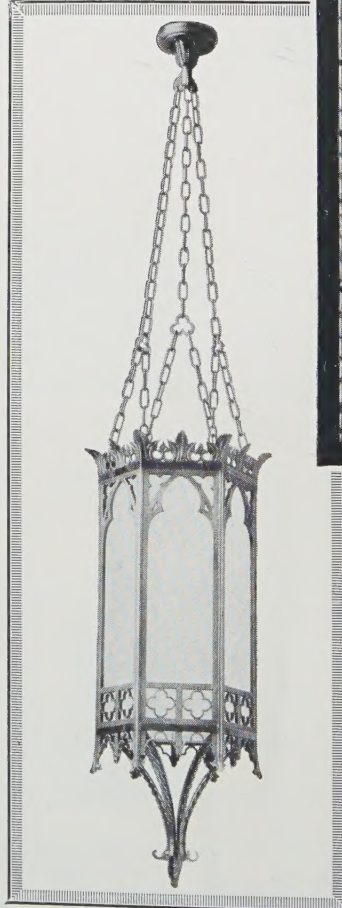
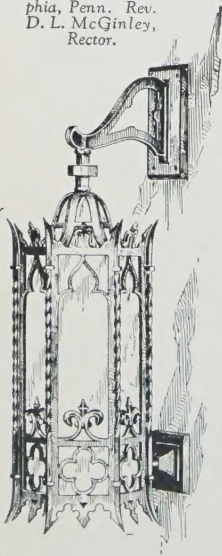
Measured in terms of cost you will find the results very pleasing — our counsel and assistance entail no obligation on your part.

CONRAD SCHMITT STUDIOS

1707 Grand Avenue
MILWAUKEE, WIS.

34 BARCLAY ST.
New York City

Bracket Lantern in
Church of St. Col-
man, Ardmore
Station, Philadel-
phia, Penn. Rev.
D. L. McGinley,
Rector.



Clerestory window for Church of
The Sacred Heart, Moline, Ill.
Rev. J. B. Culemans, Ph. D., Rector.

Bronze Lighting
Fixture for Church
of the Holy
Rosary, Holyoke,
Mass. Rev. John
F. Griffin, Rector.

C O R R E C T C H U R C H D E C O R A T I O N

When writing to advertisers please mention THE HOMILETIC AND PASTORAL REVIEW

ENRICH YOUR ALTAR

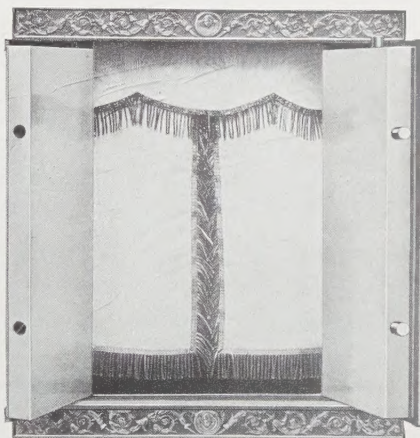
WITH THIS—THE MOST BEAUTIFUL
OF ALL TABERNACLES

THE FAMOUS DAPRATO DOUBLE-DOOR
TREASURY-LOCK STEEL TABERNACLE

Unprepossessing altars are made attractive, Artistic altars become doubly resplendent when this gorgeously ornamental tabernacle with its golden effulgence is installed!



*Patented in U. S. and Canada by
Daprato Statuary Co.
Design Copyright, 1925,
By Daprato Statuary Co.*



*Patented in U. S. and Canada by
Daprato Statuary Co.
Appearance of doors when swung open.
Note how little space is needed for the
swing of doors.*

Beautiful? Yes, but intensely practical as well. Rich as a sparkling gem, it also offers the mechanical advantages and protection of a steel safe. When the doors are locked, they are fastened with three powerful bolts.

TWO DOORS OPEN WITH ONE QUARTER TURN OF THE KEY
TWO DOORS CLOSE AND LOCK WITH TREASURY LOCK
BOLTS AND WITH ONLY ONE QUARTER TURN OF THE KEY

Designs in prices from \$250.00 to \$1,000.00

YOU WILL HAVE NO OTHER ONCE YOU SEE
THE DAPRATO TABERNACLE

WRITE FOR PARTICULARS

DAPRATO STATUARY COMPANY

762-770 W. Adams Street
CHICAGO, ILL.

53 Barclay Street
NEW YORK, N. Y.

When writing to advertisers please mention THE HOMILETIC AND PASTORAL REVIEW

Altar Wine Supremacy

SINCE 1877

The **Covick** Altar Wines are produced in California and are the only wines having the unqualified approval and commendation of all the Bishops of California.



The **Covick** wines are not only valid and licit matter for the Holy Sacrifice; they are mature wines of the very highest grade and dependability.



The Chancellor of the San Francisco Archdiocese supervises the making and distribution of the **Covick** wines under the authority of His Grace the Most Reverend Archbishop.

The **Covick** Altar Wines, because of their rich, mellow, wholesome character, are ideal wines for the fasting priest and no wines anywhere in America are comparable with them.



For the Convenience of the Clergy
Throughout the Country the **Covick** Mass Wines
May Be Obtained From

The T. F. Rodden Agency

25 Barclay Street
New York City, N. Y.

The I. Donnelly Company

408-410 East Ninth Street
Kansas City, Mo.

Fee Brothers

21-27 North Water Street
Rochester, N. Y.

William Moran Agency

873 Payne Avenue
St. Paul, Minn.

J. Redmond Covick

33 South Wells Street
Chicago, Ill.

Sievers Church Goods Co.

228 East Commerce Street
San Antonio, Texas

or direct from

The Covick Company, 330 Stockton Street, San Francisco, Cal.

The Covick Company

Established 1877

Incorporated 1900

When writing to advertisers please mention THE HOMILETIC AND PASTORAL REVIEW